THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXI Philadelphia, October, 1932 No. 1

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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The Bishop's Message

During the past summer, I took part in a very notable enterprise. There have been commissions and delegations sent to missionary countries to examine into conditions and to report upon work. So far as I know, there never was a pilgrimage made by a party of Christians in one part of the world to Christians in another part of the world, some 4000 to 7000 miles away, for the sole purpose of expressing Christian fellowship and good will.

On July thirteenth, thirty-one Christians representing sixteen states left Seattle for Japan. Their ages varied from sixteen years to seventy, but the seriousness of purpose of everyone was evident. Meetings were held on the boat and frequent celebrations of the Holy Communion drew us closer to each other by bringing us closer to our Common Lord.

As we approached Tokyo a great crowd with banners and tokens awaited us at the dock. It was nine-thirty when we arrived, but many had been there since three A. M. We were conducted to St. Paul's College, where a wonderful exhibition of Ju Jutsu, wrestling, fencing and archery was given. At six-thirty there was an opening banquet with short addresses by the Bishops, the American Ambassador, Dr. Teusler and others. The two keynote addresses were delivered by the Rev. Shigeo Kojima, Ph.D., Dean of the College of Art and Literature at St. Paul's University on "The Oriental Viewpoint of World Trends"; and by the Bishop of Pennsylvania on "The Occidental Viewpoint of World Trends." At nine-thirty there was an International campfire.

A seven-thirty next day we had a most impressive and beautiful choral celebration. At ten o'clock splendid papers were given by Japanese scholars on "The Church's Call to Rediscovery." The individual subjects were: "The Evangelistic Standpoint," Rev. Takaharu Takamatsu, D.D.; "The Educational Standpoint," Dr. Sadajiro Suguira, Ph.D., D.D.; "The Medical Standpoint," Dr. Kubo; "The Social Service Standpoint," Rev. Taminosuke Nuki. These were followed by round table conferences.

In the afternoon there was a sight-seeing tour of Tokyo. On this tour there was a special inspection of St. Luke's Hospital. This is a wonderful undertaking. It is doing a great work now, but is preparing for a greater work when the buildings shall all have been completed. That same afternoon the American Ambassador gave us a beautiful garden party at the Embassy. This was formerly the property of Prince Ito and is by far the most beautiful and imposing of all the foreign buildings. That night we were entertained at dinner on the roof garden of the Imperial Hotel, and later were the guests of the Ship Company at a theatre party and reception.

Friday we had the usual celebration at seven-thirty and papers and discussions with installation ceremonies until noon. At one o'clock we visited St. Margaret's School, Nishiogikuto. This splendidly equipped school rivals the most beautiful in America and was built entirely with American money. The impressive Chapel is, I understand, the gift of the Woman's Auxiliary of Pennsylvania. The capacity of the school is about five hundred and it is running up to capacity. At four o'clock a splendid garden party was given by the people of Tokyo at Kiyozumi Garden. Everyone enjoyed the exquisite beauty of the garden and the abundant hospitality of the Japanese. Bishop Motsui read a carefully prepared address of welcome to which I made response. A seven P. M. there was a Japanese dinner party at Koraku Restaurant. They tell me it was a very fine dinner and we appreciated the kindliness of the party giving it. I was given the seat of the Emperor, but all my honors and all the good cheer could not create an appetite, so that I could partake. I felt that western cooking was good enough for me.

On Saturday, after a six A. M. celebration and breakfast, we went to Nikko. Here there are some

of the most attractive shrines of Japan. Here also we saw the original of the three virtuous monkeys. We returned to Tokyo at seven P. M.; had dinner and afterward two papers on "The Technique of Personal Work," by the Rev. Dr. M. Sasaki of Tokyo and the Venerable Leonard P. Haggar, Archdeacon of Michigan. Following this, at ten P. M., was a service of preparation for the Holy Communion by Dr. J. Wilson Sutton, of Trinity Chapel, New York.

On Sunday, delegations were sent to the various Churches. I preached at the Tokyo Cathedral. That night most of the group went to Sandai. Several of us, however, remained in Tokyo and on Wednesday morning went to Nara. A whole article might be written on this interesting place. Here we spent the night and at six A. M. received the Sacrament in the beautiful Church of this place. Later we visited the great shrine, saw the herds of sacred deer and later saw them fed. In the early afternoon we started for Kyoto.

On Friday, after a celebration at seven A. M., we went to Osaka, the largest city in Japan. Here we had great honor shown us. The Mayor gave us a reception in City Hall. He is the most highly esteemed citizen of Osako, and gave us a carefully prepared address to which I responded. Later three of us visited the great newspaper, as good as any in the world. This not only issues an edition in English and Japanese, but also in Braille for the benefit of the blind. At three P. M. the Chamber of Commerce gave us a beautiful reception at the Castle. This reception was honored by the second appearance of the Mayor of Osaka. A representative of the Chamber of Commerce delivered a splendid address to which I responded for the group. We visited five or six Churches, and at five-forty-five I preached to the people of Osaka. At seven P. M. a dinner was given us by the Christians of Osaka. The Bishop of Osaka made the address and I made the response.

On Saturday, after our seven-thirty celebration, there was a discussion on "The Church's Call to Rediscovery." The papers were given by Prof. Kenji Washio, Dean of the College of Commerce, Doshesha University; Mr. Minoru Yamazaki, Young Men's League of Kyoto; Mr. Itsudo Sonobe, Social Worker in Tokyo. This was followed by a round table. In the afternoon we had a trip to Mt. Hiei from which a glorious water and landscape view is had. At eight P. M., the Kyoto City Churches held a reception on the roof of St. Agnes School. It was a very pleasant affair. As usual, addresses of welcome were made and I made the responses.

On Sunday, again, our group divided up to go to various outskirts of the city and into smaller towns. The people of Kyoto concentrated upon St. Mary's Church, formerly Holy Trinity, and built by Holy Trinity Church, Philadelphia. I preached the sermon to a large congregation.

On Monday evening there were conferences and a meeting in the interest of Religious Education.

On Tuesday, we visited Yamada and contemplated taking supper in a Camp. Rain, however, made it impossible to reach the Camp and we returned to the City and had our supper and discussion on "The Technique of Personal Work," Prof. Negishi and Archdeacon Hagger being the writers. Later we took the night train for Yokohama, arriving at six A. M. From here, at nine A. M., we went to Kamakura to the great DiButsu. At eight P. M. a farewell service was held in St. Andrew's Church. We had choral evensong in Japanese and a social meeting in the Parish building. The English Bishop, the Rt. Rev. Samuel Haslett, conducted these and made the address. Addresses were also made by Bishop Matsui, Prof. Ely of Shanghai and others. As usual, I made the response.

At eight A. M., on Thursday, August eleventh, we had our farewell Corporate Communion in Christ Church, Yokohama. At eleven A. M. a magnificent reception was given by the Mayor of Yokohama at his reception palace. He gave us a very carefully prepared address to which I made a response. There were many men of distinction, both Americans and Japanese, at this reception. Then we had our luncheon on the boat, with many of the Japanese as our guests. At three P. M. we sailed from port. The docks were crowded, thousands were there to express their happiness at our visit and to wish us "God speed." There they remained waiving their farewells until our boat was entirely out of sight.

It was a blessed trip. There was no question of the spirit of fellowship on the part of the visiting party. There was no doubt of the sincerity and gratification of the Japanese at our visit. Our young men acquitted themselves nobly. It was not to them simply a summer vacation, it was a venture for God. Tokyo was hotter than it had been for forty-seven years. Every person in the party lost weight while in Japan. The program was very full. While very pleasant, it was nevertheless very strenuous; yet we left happy people behind us, and we returned a happy group to our own land. We could all thank God for what we had seen and heard.

MISSIONARY FUND RECEIPTS

The Missionary Fund Receipts from January 1 to August 20, 1932, were $177,909.43. Of this amount $96,320.29 has been sent to the National Council to be credited against our pledge of $200,000, leaving a balance of $103,679.71.

In the Diocese against a budget of $191,862.48 we have received $81,589.14, leaving a balance of $110,273.34 yet to be received if the Diocese is to close the year without a deficit.

A. V. Morton,
Treasurer.

September 7, 1932.

LORD BISHOP OF EXETER WILL MAKE VISITATION TO DIOCESE THIS MONTH

Announcement has been made that the Rt. Rev. Lord Rupert Ernest William Gascoyne Cecil, D.D., Bishop of Exeter, England, will make a three-day visit to the Diocese this month and arrangements have been made for him to preach in three churches and also to address the Clerical Brotherhood in the Church House.

The Lord Bishop's coming to America is on the formal invitation of the Committee of Interchange of Preachers and Speakers between the Church of America, Great Britain and France. He will arrive in Philadelphia, accompanied by his wife, Lady Florence Cecil, on Saturday, October 22, and will go directly to "Krisheim," the home of Dr. and Mrs. George Woodward in Chestnut Hill, whose guests the Lord Bishop and Lady Florence Cecil will be.

Preaching engagements have been arranged for Sunday, October 23, as follows:

St. Martin-in-the-Field, Chestnut Hill, 11 A. M.

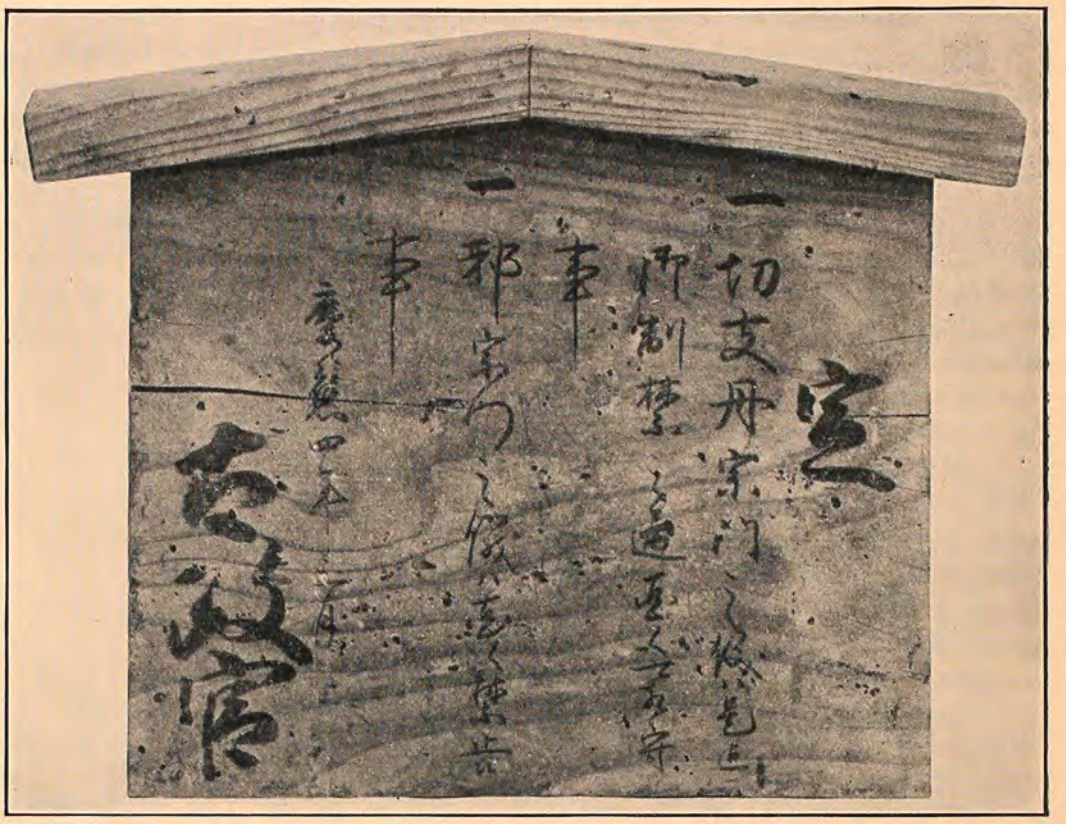
Church of the Redeemer, Bryn Mawr, 4 P. M.

Chapel of the Mediator, West Philadelphia, 8 P. M.

On Monday, October 24, he will address the Clerical Brotherhood in the Church House at 11.45 A. M., following which he will be the guest of Bishop Taitt at a luncheon.

The Lord Bishop of Exeter was born in 1863 and is the second son of the third Marquis of Salisbury. He was educated at Eton and later attended University College, Oxford. He was Ordained in 1887; was Curate of Great Yarmouth from 1887 to 1888; was Hon. Chaplain to His Majesty in 1909; was Hon. Canon St. Albans in 1910; Rector of Bishops Hatfield from 1888 to 1916; Rural Dean of Hartford from 1904 to 1916. He is the author of "Science and Religion," "Changing China," and "Difficulties and Duties." The Lord Bishop married Lady Florence Mary Bootle Wilbraham, daughter of the first Earl of Lathom in 1887.

Anti-Christian Edict Board Presented to Bishop Taitt in Japan this Summer



On his arrival in Japan with the American Pilgrimage to Japan party to attend the International Churchmen's Fellowship Conference with Japanese Churchmen, under the auspices of the Brotherhood of St. Andrew in the United States, Bishop Taitt was presented with one of the original Anti-Christian Edict Boards that were posted throughout the Japanese Empire from 1587 until 1873 while Japan was closed to Christians.

The Edict Board, which was posted in 1638, will be presented to the Philadelphia Divinity School, which has done and is still doing a notable service in educating native Japanese for the ministry. The presentation to Bishop Taitt was made at St. Paul's University, Tokyo, by the Rev. Sadajiro Sugiura, Director of the University and a graduate of the Philadelphia Divinity School from which he has a D.D. degree. Dr. Sugiura also did graduate work at the University of Pennsylvania from which he received his Ph.D. degree. It will be recalled that of the many Japanese who have studied and graduated from the Philadelphia Divinity School, one of the most outstanding was the late Bishop Motoda, first native Bishop of the Church in Japan.

The Edict Board reads: "So long as the sun shall continue to warm the earth. let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he dare to violate this command, shall pay for it with his head."

CLERICAL BROTHERHOOD

Speakers and their subjects for the October Meetings of the Clerical Brotherhood at 11.30 o'clock in the Church House are as follows:

October 3—"Church Unity as the College Student Sees It," Rev. John Hart, Ph.D.

October 10—"Religion and Crime Prevention," Rev. Thomas A. Meryweather, Director Crime Prevention Association.

October 17—"The Existence of Evil —An Ever-Recurring Problem," Rev. Joseph S. Loughran, Assistant, St. Stephen's Church, Philadelphia.

October 24—No meeting. Luncheon given to the Rt. Rev. Rupert Ernest William Gascoyne Cecil, D.D., Lord Bishop of Exeter, by the Bishop of Pennsylvania.

October 31—"The Provincial Synod," Rev. George H. Toop, D.D., Rector Holy Apostles Church.

A. R. Van Meter,
For the Executive Committee.

Music is the art of Heaven, and that was brought to earth; and the art of earth that will return to Heaven.—*Selected.*

TEMPLE UNIVERSITY CONFERS DEGREE ON BISHOP TAITT

Among other recipients of Academic degrees from Temple University at its Commencement Exercises, on June 16, Bishop Taitt received the Honorary Degree of Doctor of Laws, conferred by Dr. Charles E. Beury, President of the University. He was formally presented for the honor by Dean William A. Freemantle.

On the preceding Sunday Bishop Taitt preached the Baccalaureate Sermon, on the subject, "The Essential Understanding of Things," taking as his text "God giveth to a man, wisdom and knowledge and joy," from Eccl., 2nd chapter, 26th verse.

The Ministry

By the Rev. James M. Niblo, *Chairman on Recruiting for the Ministry.*

One of the most significant acts of our Lord when on earth, was to gather about Himself a small group of twelve disciples, whom He especially called apart, trained, ordained, laid His hands on and commissioned to establish the Kingdom of God among men. He said to them, "Follow Me," "Ye have not chosen Me, but I have chosen you, and ordained you;" "As My Father hath sent Me, even so send I you;" whom He commanded to tarry in Jerusalem after His Ascension until the Holy Ghost was come upon them.

The Christian ministry is from above, a definite call from God, though not the result of some curious inward mental or physical disturbance that some seek for as a call. God's call to men to a share in this ministry of Christ's ordaining comes from an inward spiritual perception and desire to do the will of God, of offering all we possess of body, mind and soul to the service of God. It comes from a deep rooted desire, that if it be God's will, determined by the opening of the Way and a favorable pursuit of all that it involves, to be among those whom God has chosen to be "Ministers of Christ and stewards of the mysteries of God." It grows insistent as the knowledge of the high priestly life of Christ is more and more understood and one feels the irresistible urge to be among those who through the Christian era have shared in this priesthood of Christ's. It results fully and completely in a dedication of all we are and hope to be in a service of love and devotion; first Godward, in worship and adoration, then manward, in spreading the Gospel of the Kingdom.

The essential principle of this ministry is contained in the three-fold order of the ministry, Bishop, Priest and Deacon, ordained as ministers of grace, to hand on from generation to generation this unbroken line of spiritual life and to bring men into the full and complete results of the Priesthood of Jesus Christ. The Priesthood that we exercise as ministers of the Church is not really our own, but is in truth a part of the whole Priesthood of our Lord. We are his ministers, and our duty resolves itself into ministering in His Name, preaching His Gospel, teaching His revealed way of salvation and bringing sacramental grace into the lives of men.

The Church holds this ministry in highest regard and insists that those who answer the call must first make the best possible preparation. Not only must a candidate spend four years in college or present satisfactory evidence of an educational foundation, but he must also spend three more years in theological training. The Canons of the Church prescribe the courses of study and demand a number of examinations to determine the scholastic, theological, practical and moral fitness of those seeking to be ordained.

No one desires a lessening of these requirements, but it is easily seen that many who feel this call and urge to the ministry of the Church, who are physically, morally and mentally equal to this period of preparation, have not the funds needful for these seven years before ordination. Year by year it has become more difficult for students to work their way through college and seminary, yet expenses have increased. Unless we are to recruit all candidates for the ministry from one group marked as having parents of financial ability, we are under the necessity of giving help to such students.

In our Diocese, the Commission on Recruiting for the Ministry is the direct agent for extending Diocesan aid to those within the Diocese who are students for the ministry. Everyone applying for this help is interviewed both by the Bishop of the Diocese, before he is admitted to be a postulant, and then by some member or members of the Commission. No grant is made for more than two hundred dollars a year. But the time has come when we have more students applying for this aid than apparently the Diocesan treasury can grant.

This seems to offer an opportunity of the first rank to lay people in the Diocese who have sufficient income to do a work for God and His Kingdom that reaches the very centre of Christian service. Are there not a large number, not having given themselves to the ministry of Christ or who were unable to direct the footsteps of their own sons into this glorious pathway of the Church, who would be willing to share in this work of educating young men for the ministry? It could be done in any way the donor would desire, either by direct contact with an individual young man or through gifts to the Treasurer of the Diocese for this particular purpose. A communication to the Commission on Recruiting for the Ministry, addressed at the Church House, will give you full particulars. There is a great need at the present time for many to come forward and offer this form of helpfulness to the ministry of the Church of Christ, and a share in this particular way of helping to build up the Kingdom will bring real joy of service in Christ's name.

CHURCH LIFE INSURANCE

To the Editor,

The Church News:

I think you may wish to have this information about these forms of Life Pension for the clergy, lay officials and lay workers of the Episcopal Church and their families, which are now available through the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund.

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Sincerely yours,

John Carey,

Assistant to the Vice-President.

Oriental Courtesy

A chinaman opened a laundry on a street between a drug store on one side and a restaurant on the other side. The druggist put up a sign, *We Never Close.* The restaurant put up a sign which read, *Open at All Hours.* The Chinaman, not to be outdone by his neighbors, put up a sign which read *Me no Sleepy Too.*

ORDINATIONS

Four men were advanced to the Priesthood and five ordained to the Diaconate by Bishop Taitt at the Trinity Ordinations, May 23. The Service was held in St. James Church, Twenty-second and Walnut streets, the Rev. Henry C. Mitchell, rector of St. Mary's, Wayne, preaching the Ordination sermon.

Those advanced to the Priesthood and their Presenters were:

Rev. Alfred Clark Arnold, then curate at St. James, Philadelphia, and since appointed curate at St. Martin-in-the-Field, Chestnut Hill. Presenter, the Rev. A. J. Arnold.

Rev. James Carroll Gilbert, assisting in the Bucks County Mission. Presenter, the Rev. W. D. Parker.

Rev. Henry Eckelmeyer Kaufman, now priest in charge of Trinity Mission, Collingdale, as successor to the Rev. Henry Davies, transferred to the City Mission. Presenter, the Rev. A. J. Arkin.

Rev. Walter William Ware, since appointed priest in charge of a mission in Savannah, Georgia. Presenter, the Rev. H. W. Fulweiler.

Those ordained Deacons and their Presenters were:

Rev. Menicos Nicholas Menicon, assigned to the City Mission. Presenter, the Rev. John R. Hart.

Rev. Benjamin Russell Priest, appointed assistant at St. Mary, Wayne. Presenter, the Rev. Henry C. Mitchell.

Rev. Frederick C. Trussell, assigned to Church Home for Children, Angora. Presenter, the Rev. George G. Bartlett.

Rev. Charles H. Urban, then assisting at Transfiguration Chapel, West Philadelphia, and since appointed assistant at St. Paul, Chester, as successor to the Rev. Spence Dunbar. Presenter, the Rev. John R. Hart.

Rev. Stanley Leroy Welsh, assigned to the City Mission. Presenter, the Rev. John R. McGrory.

On July 3 Bishop Taitt again officiated at a Service of Ordination in All Saints Church, Wynnewood, when the Rev. David Holmes, serving as assistant at All Saints, was advanced to the Priesthood. Mr. Holmes was presented by the Rev. Gibson Bell, rector of the parish.

Deacons ordained at this Service and their Presenters were:

Rev. Wendell Wert Phillips, to serve as assistant to the Chaplain of Columbia University, N. Y. Presenter, the Rev. H. Cresson McHenry.

Rev. Clarence Addison Willis, to serve as assistant at the Incarnation, Philadelphia. Presenter, the Rev. N. V. P. Levis.

Bishop Taitt preached the Ordination sermon at the July 3 Ordination service.

The Place of Laymen in the Episcopal Church!

Beginning in this issue of THE CHURCH NEWS and continuing in each subsequent issue to and including that of May-June, 1933, there will appear a series of specially prepared articles under the above general topic. These have been so arranged that each article will present in plain, simple language information which we feel will be of interest to a great body of our laity and relating to the very definite place the laity occupies in connection with some of the important channels through which the Church carries on.

The first article, which appears elsewhere in this issue, deals with

Baptism—Certificates—Sponsors

In making this announcement attention is called to the series of articles which appeared in THE CHURCH NEWS in the period October, 1931 and May-June, 1932, on "The Prayer Book." In presenting that series the editors entertained a confidence that it would tend to awaken an interest among a number of our readers in a study of the Prayer Book and stimulate a desire for more knowledge of the rich spiritual treasure to be found therein. This was more than justified in the many messages of appreciation received by the editors and by the writer of the series and, also, from reports received from many of the clergy and others serving as teachers in our Sunday Schools.

The Rev. Henry Stuart Paynter

who so generously gave of his time in the preparation of "The Prayer Book" series, has again responded to the request of THE CHURCH NEWS and will conduct the new series on "The Place of Laymen in the Episcopal Church." In addition to his duties as the Rector of a Parish, Mr. Paynter is a member of the Faculty of the Church Normal School and of the Church Training and Deaconess School. In the former he conducts the courses in Prayer Book, Church year, etc., and at the Deaconess House he is the instructor in Christian Worship and Church Polity.

You Will Find These Articles Interesting and Informative!

Whatever may be said of the Episcopal communion it *is* a Church of the Laity. They have a very definite place and participation in the Church and relationships and responsibilities about which every member of a Parish should feel it is his and her personal duty to be familiar.

In the articles following the one which appears in the current issue of THE CHURCH NEWS, Mr. Paynter will discuss the place of laymen in

Confirmation—Co-operation of Sponsors—Preparation
Communicants Letters of Transfer
Vestrymen. Who? What? Why?
Sunday Schools and Parish Organizations; Their Contribution of Leadership
The Ministry; How it is Recruited
Conventions; Diocesan, Provincial, General
Functioning of The Episcopate

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Press of THE JOHN C. WINSTON CO., Philadelphia

ROUTE 73

It is not a famous route like the White Horse Pike, the ugliest road in America, nor can it compare with the Lincoln Highway in length or in breadth. If it should make any claim to distinction it could only be on the ground that it is the means by which the inhabitants of Whitemarsh, Conshohocken, and parts adjacent escape from their environment to the delights of Atlantic City, or because its unsightly billboards not only advertise shaving soap, cigarettes, and chewing gum, but salvation as well.

It is this unexpected intrusion of holiness near one end of Route 73 that makes the traveler who has become "gospel hardened" to the appeals of Lucky Strikes and Campbell's Soups sit up and take notice.

Within the short space of half a mile, where it approaches the Roosevelt Boulevard, there are two startling spiritual warnings to erring motorists. The first in loud letters, that have no doubt stabbed the consciences of thousands of Catholics starting out carefree for Atlantic City on a Sunday morning, declares that "Catholic motorists should hear Mass on Sunday"; while the second, designed to challenge all who are left unscathed by the first, in still larger letters, warns the thoughtless that, "The wages of sin is death."

Now apart from the fact that scholars hold that the Bible does not make such an assertion, but that St. Paul put an article before "sin," making it read, "The wages of *the* sin (of Adam) is death"—an entirely different matter—, one cannot help wondering whether this is the way to propagate the religion of a Lord of Whom it was written in the Old Testament that "He should not strive nor cry," and Who Himself steadfastly refused to resort to sensational advertising methods, Bruce Barton to the contrary, notwithstanding.

Perhaps it *is* necessary, man being what he is psychologically, to make such alarming appeals to his slumbering conscience, but since the depression deflated the divine wisdom of the methods of vulgar, hypocritical, high-pressure advertising, we have doubts whether sandwiching a religious appeal between a billboard aflame with a ravishing blonde smoking a Chesterfield, and a ramshackle hot-dog stand, does any good to the cause of religion. If we must have warnings to those straying from Mass or Morning Prayer, would it not be much more effective to follow the most famous example of antiquity and re-erect a salty statue of Lot's wife? We can supply the names of several restaurants where the salt is of the required hardness to be carved into a most durable statue.

INCREASE THE COMMUNION ALMS

Not long ago, Mr. Karl de Schweinitz, one of the members of the Committee dispensing State Relief in Philadelphia, called attention to a fact which is often overlooked by our citizens, namely, that, even though cities and states are appropriating millions of dollars to relieve the unemployed, they could not live were it not for the aid given privately by neighbors and relatives, and by the churches through their poor-funds. Indeed it is likely that the actual money-value of shelter given by relatives to brothers and sisters and cousins who have lost their homes, and of the thousands of little gifts of groceries made every week by one neighbor to another, and the food and clothing given by hundreds of churches to their poor parishioners, exceeds the millions of dollars spent by municipal governments for the same purposes.

In this unadvertised charity, our parishes have a very honorable part. There has been no blowing of trumpets about it; in fact, often the right hand of the people who give their Communion Alms on the first Sunday of the month does not know what their left hand, represented by the Rector of the parish, is doing. But many a family blesses God for the Communion Alms of our Churches. And so, though every other offering may decrease this winter, we hope that this one will increase many times; for in spite of all the relief that is being given by the national, state, and local governments, there is a field in which only the Communion Alms of the parish church can minister. "To do good and to distribute, forget not."

SHOULD THESE TWO MARRY?

The new canon on marriage imposes upon the clergy the duty of instructing their congregations "both publicly and privately on the nature of Holy Matrimony, its responsibilities, and the mutual love and forebearance which it requires." As one can know marriage only by experience, we presume the unmarried clergy will invite the married clergy to preach in their pulpits on this ever timely and interesting subject.

If their instructions are to be worth anything, the clergy must not only explain the nature of marriage, and tell what classes of people the canon forbids to be married in this Church, but must also discuss those far more important matters preliminary to marriage, such as falling in love, courtship, and picking a suitable partner for life.

In this last field, the wise rector will walk delicately, for it is filled with pitfalls. One can never be sure that his general rules will fit particular cases. Many marriages of couples who seemed most unsuited to each other have somehow escaped shipwreck, while much more promising unions have been broken beyond hope of restoration. Marriage is a great adventure, but often on treacherous seas, and one should give long and serious thought to the companion of his voyage.

But, of course, young people don't do any such thing, for where the emotions are deeply stirred, reason is driven from the throne. Recently we watched a youth struggling manfully to let reason rule in this matter, while he looked into the eyes of a very pretty girl—a Herculean and therefore hopeless labor for any mere man. She was about eighteen, and as sweet as only eighteen can be without effort or extraneous aid. As she sat beside him on the little pier looking out to sea, their legs dangling over the water, he turned the conversation to books—rather against her wish we suppose, for there wasn't much in her pretty, little head, and she seemed more anxious to listen to him tell about himself than venture on a subject unknown to her.

He was a serious-looking young man, and intense of voice when he asked abruptly, "Have you ever read Van Dyke's "The Other Wise Man"?

"Yes! No! I guess I have but I don't remember," she floundered.

"Barbara, if you ever read *that* and don't remember it, I can't like you. I don't see how anybody could ever forget *that.*"

He was hurt, one could tell by his voice. Obviously, he ought not to like Barbara so much after such an exhibition of indifference to a story which touched him so deeply that he could not understand any one ever forgetting it. But that wayward wisp of fair hair that Barbara didn't try to restrain from blowing over toward his face was too much for reason. He still liked Barbara. Should he marry her?

A Bishop Beloved

By the Rev. George H. Toop, D.D.

Five successive declinations of its bishopric had left the Diocese of Pennsylvania in a weary and disheartened state of mind.

It turned then to one of its own presbyters, the Reverend Francis M. Taitt, D.D., and elected him.

To some it seemed that the election had fallen upon one too far along in years for so heavy a task.

The Diocese also was much divided, and the question was whether one of its own clergy, inevitably involved, to some extent at least, in the past divisions, could bring the peace and healing it needed.

To the deep satisfaction and joy of all who observed him the new Bishop strode into his tasks with a vigor which might have been envied by many a younger man.

His activity has been prodigious. He was here and there and everywhere, and seemed never to tire.

No task was too arduous for him, and no call too trivial for his attention.

His days were crowded, and his nights overflowed with busyness.

No clergyman of the Diocese equalled him in activity; and few Bishops, one suspects, no matter their years, gave themselves so freely to their tasks as he.

He seemed to thrive upon work, hard enough to drive many a younger man to despair.

Then, too, his sunny nature, his genial companionship with his clergy, his warm-hearted friendship for all, brought health and healing to the Diocese.

His spirit is the spirit of eternal youth, and the young people of the Diocese felt this at once, and claimed him as their own.

There is no speaker at their gatherings more welcome than he, none who touches their problems more closely, and no one who shares their outlook upon life and its problems more sympathetically and understandingly.

It is to be doubted that anyone could have been elected to our bishopric who would have done more for us, if so much, in the state of the Diocese at the time of his election.

He has replaced gloom with cheer and discouragement with hope.

In return for what he has done for the Diocese it has responded with a wealth of outpoured appreciation and affection almost unbelievable of accomplishment in so short a time.

Solidly and unitedly the Diocese is back of its Bishop in a trust and confidence that should be to him a vast assurance for the days to come.

To the writer it seems that our "Bishop Beloved" needs and should have help, but if he thinks otherwise, and prefers to depend upon aid imported from outside, then the Diocese should respect that wish, for he knows better than any other can the limit of his strength and his power of affective accomplishment.

He knows his Diocese, loves his work, and knows how far to go before a needful calling for help. Of that we may rest assured.

The thing remaining is for all of us to fall in line back of this "Bishop Beloved" of ours, and follow on to the accomplishments of which he dreams.

Work, he says, will not hurt him; but one thing may, one suspects, and that is discord and criticism and pulling at cross purposes within the Diocese. Let it not be so much as thought of among us.

We have a man of God as our Bishop, a spiritual leader of tried and tested quality, a worker, a friend of every true man, and an eager sharer in every good purpose.

Let us thank God for Him, and give him, this "Bishop Beloved" of ours, our steadfast loyalty and ever-increasing love, and so shall our Diocese be strong and potent for the spread of the Kingdom of our God and His Christ.

Our Own Children

By W. H. Jefferys, M.D., *Superintendent of City Mission*

A favorite text of mine in Church and Social Work I got out of *The New York Post* one afternoon years ago. It simply stated "a man dreamed that he had an appointment with himself, but when he got there he found he had gone." In applying the text to the particular subject of this paper the man is the City Mission, the subject of the appointment is certain Juvenile Court Work committed to the City Mission by the Diocese of Pennsylvania. I have been instructed by the Board of Council of the City Mission to ask that the courtesy of The Church News will allow us to explain a situation which has been about as thoroughly misunderstood as anything that has happened in the Diocese in the last twenty-five years.

There are certain agencies in Philadelphia which are devoted to the care of children, whose chief function is to attend sessions of the Juvenile Court and undertake the placement and supervision of dependent and delinquent children in which are included, of course, children who are deserted and children whose parents are, for one reason or another, judged unfitted or unable to care for them. A typical example would be a couple of young children whose father is in the penitentiary for a long term and whose mother is a confirmed drunkard. The Court takes these children away from the parents and, with certain reservations, commits them to the care of a responsible society and provides $4.25 weekly for each child's maintenance.

The two little ones shown in the above etching are among the more recent children the City Mission is looking after. As in all instances they have been placed in a Church family where they are receiving all the benefits that come from a Christian home environment.

It has been known for many years to a great many of us who have the responsibility for knowing these things, that a certain proportion of these Juvenile Court children are bona fide Episcopalians; belong to us; are our own children; but we have had no provision for taking care of them—financial or otherwise. By "otherwise" I mean there was nobody in the Court who stood for the responsibilities of the Episcopal Church; and, as a consequence, these Episcopalian children were scattered to the four winds of heaven—or hell, as the case might be.

The City Mission had in mind an attempt to care for this distinct and quite evident responsibility of ours; but just about the time we were thinking it over our relief responsibilities and other costs developed to a point where it was quite evident that we could take on nothing new. The Diocesan Committee of the Woman's Auxiliary about this time became interested in the problem and inaugurated the work of caring for a number of cases. From this beginning the Department of Institutions and Christian Social Service of the Executive Council of the Diocese saw the same vision and, on its own responsibility and with the endorsement and financial backing of the Executive Council, took over the work. They employed a worker and accepted a certain number of children from the Court; and then they found they were not organized to supervise this work; that they had "bitten off more than they could chew" in the matter of oversight and responsibility; and they asked the Executive Council to request the City Mission to take over this work. That is, the Diocese of Pennsylvania asked the City Mission, which it had founded for this kind of service, to take on this new piece of work and, on certain understandings, it did so. A perfectly splendid and entirely competent worker was employed; the work already undertaken was handed over to her; and, with the supervision of the City Mission, the work was launched under Diocesan auspices. It was understood that a preliminary $3000 a year would be provided by the Diocese to supplement the $4.25 a week per child of the Juvenile Court—this Diocesan appropriation, of necessity, to be an experimental one.

The approved and, without any question, the happiest way to take care of these children is to place them in foster homes—that is, in Episcopalian families; keep them clothed; see that they attend school; that their teeth are cared for and their health guarded; that they are kindly treated; that their relationship to their own Church is preserved, and that in all ways their welfare is supervised.

Now it must be apparent to any one who thinks that this is a work which will grow to a certain point, but has numerical limits. We had no idea, any of us, how far it would develop or what the limits might be. We did not even know what it would cost to look after these children as we should look after them. After about two years' work we have found that the $3000 budget supplied by the Diocese would adequately care for twenty-five children. To date fifty-two children have been given over to our care, nine of whom have been discharged, making our total responsibility forty-three. A tentative estimate suggests that if we take all

the children who definitely are of Episcopalian origin, and whom it would be appropriate for the Juvenile Court to refer to us, the total number over a few years' period might approximate 150, and this number would be our average permanent family. This would require three trained workers to care for them, and a budget of about $15,000 from the Diocese.

The two children in this picture are a brother and sister. They also are living with a Church family where they are having the advantages of Christian training.

Not seeing this amount in sight, or having any promise thereof, and feeling that the Diocese was under an unusual financial strain, we stopped taking children when we reached forty-three, and have not taken on any since. Two things happened as the result of this: first—that, of course, the Juvenile Court ceased counting on the City Mission as a helpful society in the matter of placing children, and since we were accepting no more children, there was no occasion for our worker to appear in Court at all. In other words, having assumed a certain responsibility, we then had to call a halt until we should hear what the Diocese would decide to do about it. The second and even more regrettable fact was that twelve or fifteen children of the Episcopal Church, reserved by the Department of Public Welfare as particularly suitable and especially our responsibility, had to be finally distributed among the Children's Aid Society, a non-sectarian institution; the Catholic Children's Bureau, a sectarian institution, but not our own, and various homes. Did you ever read "Daddy Long Legs?" A home of this kind is an anachronism. It is like feeding children paregoric for appendicitis. With all respect to the good intentions of many who have given ever so much time and money to homes for children (I mean homes for more or less normal children), the offspring of such an institution rarely recovers from the experience.

So far as the City Mission is concerned at this time, it is in the position of waiting for the Diocese to decide whether it is going to assume its full responsibility in this matter by taking care of all rightfully Episcopalian children which come to the Juvenile Court, and adequately caring for them through a varying period childhood and adolescence; or whether it is simply going to take care of these forty-three children, and set a definite limit for the future.

The Episcopal Church in Philadelphia, and even my fellow social workers have grown through the years to have a certain respect for my opinion, and I think, perhaps, that the best way for me to close this paper is by saying quite frankly how I feel about this subject:

In the first place, this kind of care and oversight of dependent and undisciplined children (to date, of our forty-three children there have only been four whose condition involves some measure of delinquency, the others being normal) this kind of care is *the* kind of care. By all rules of scientific experience, quality of results, happiness, and financial reasonableness, it is *the* way to do the thing. It is the next best way to being brought up in their own home with good parents. It has all forms of institutional work headed for the discard.

Second—I want to emphasize the reasonableness of it. About every $4 out of $5.50 is supplied by the Court itself, and only $1.50 per child by the Church.

Third—it has a Christian quality and an appeal to the Mind of Christ which is beyond doubt and beyond question. I do not know of anything lovelier that the City Mission has had entrusted to it than the care of this bunch of our own babies, abandoned, some of them untrained and undisciplined, but almost every one of them with great possibilities which might mature and would mature from this process of removing them from the abnormal and unwholesome condition of their past lives, and putting them into the care of selected foster parents—members of the Episcopal Church—in Christian homes, to be brought up as members of the family. (By the way, thirteen of our children have been confirmed in the past two years, and all are connected with Church activities—singing in Junior Choirs, serving at the Altar, etc.)

Fourth—we cannot say definitely, but probably the limit of our responsibility would number about 150 children. This would require three workers and, at the present rate, about $1.50 a week for each child.

Fifth—the alternative is: having tried a piece of social work which the Church can do and ought to do, we would have proved its worth and then abandoned it.

These children, also a brother and sister, have been under the care of the City Mission for some time and have shown commendable progress. Since being turned over to the City Mission they have had the benefits of religious training and have been confirmed by the Bishop.

Sixth—as far as the Diocese is concerned, it has committed to the Episcopal City Mission forty-three Episcopalian children; and, with every respect to you 60,000 odd fellow-communicants, it is up to you to support them, and the budget requirement, at a minimum, for the forty-three children for 1933 is $4800.

Following is a report of the Juvenile Court Work for the six months ended June 30 last:

Expense			$6,651.68
Receipts:			
Diocese of Penna., Appropriation	$1,500.00		
Contributions, etc.	23.40		
			1,523.40
Deficit, first six months, 1932			$5,128.28
(We have had to borrow $3000 on account of this deficit.)			
Owing for first quarter:			
City Commissioners	$1,786.21		
Dept. Public Welfare	386.75		
			$2,172.96
Owing for second quarter:			
City Commissioners	1,878.50		
Dept. Public Welfare	387.36	2,265.86	4,438.82
Deficit, first six months 1932 when city money is paid			$689.46

THE EPISCOPAL HOSPITAL NEW TOWER BUILDING PROGRESSING RAPIDLY

One visiting the Episcopal Hospital can now form an adequate conception of the final appearance of the new Tower Building that is being erected. The Gothic structure is most impressive in design and adds tremendously to the general appearance of the whole hospital. The structural steel work has been completed for some time. The brickwork and limestone trimmings are completed up to the ninth floor. The concrete flooring and the fireproof walls are practically finished. It is expected that the whole tower will be completed and ready for use by the end of January.

Standing on the upper stories of this Tower one can see over the whole of that section of the city. In other words, the building, by its height, will have a commanding position in the northeast. When a fitting Christian symbol is placed on the top of the Tower it will be a constant reminder of the great work our Church is doing in following the Master's command "to heal the sick."

This new Tower when completed and in use will more than justify the wisdom of the Board of Managers in deciding to proceed even in these times of depression. It is a concrete witness to the fact that the Episcopal Hospital has faith in its own future as well as faith in the future and stability of our city and country.

This Tower simply means that our hospital is "going forward" into bigger and better things in its ministry to the sick.

AN IDEAL PASTOR

From an address given at the twelfth annual Episcopal Social Work Conference by William H. Jefferys, M.D.

"In considering the practical ideal of a city mission chaplain, I have picked from my experience the late Bishop of Pennsylvania, Thomas J. Garland. It is not a presumption to do so. Bishop Garland was a great executive, an excellent business man, and had a number of qualities not needed by a city mission chaplain; but if I could pick my ideal for a chaplain to visit and minister in hospitals it would be he. In the first place, he cared a lot personally. In the height of his busiest, single-handed episcopate he came of his own volition to see me one Easter morning in the Pennsylvania Hospital and without my request he traveled twenty miles and took complete charge of the burial service of one of my very dearest. I had not even considered the possibility of his being present. Again, he cared tremendously without reference to social status. His preaching was of the very simplest, but the most thoughtful and comforting and life-giving. He had no fear of death, himself, and one realized it. He used the liturgy and ex-temporary prayer with equal facility and in perfect combination. He knew the meaning and value of the sacraments. His presence was quiet; he did not stay very long. He was a poet and, therefore, something of a mystic. What he did think was beautifully thought; and he gave just as freely to a Confirmation class in the Penitentiary or the Home for the Indigent as in St. James' Church or St. Peter's."

BISHOPS TO BROADCAST MESSAGES BY RADIO IN NATION-WIDE HOOK-UP

Under the general title, "The Episcopal Church of the Air," a series of eight Nation - Wide Broadcasts was inaugurated on September 11, and will continue at intervals until May 7, 1933, according to an announcement received from National Council Headquarters, New York. The series was inaugurated from Boston with Bishop Sherrill, of Massachusetts, as the speaker.

Beginning with October the Broadcast will take place at 10 A. M., Eastern Standard Time, a conflict with morning services, which begin at 10.30, will be avoided as far as possible by having the address concluded not later than 10.20 A. M.

Following is the schedule:

October 23, Station WXYZ, Detroit. Speaker, Bishop Page.

November 27, Station WLAP, Louisville. Speaker, Bishop Woodcock.

December 25, Station WEAN, Providence. Speaker, The Presiding Bishop.

January 29, Station WISN, Milwaukee. Speaker, Bishop Ivins.

March 5, Station WABC, New York City. Speaker, Bishop Creighton.

April 9, Station WMAL, Washington, D. C. Speaker, Bishop Darst.

May 7, Station WJAS, Pittsburgh. Speaker, Bishop Mann.

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REDEDICATION SERVICE AT ST. MATTHEW'S MARKS RESTORATION OF CHURCH

Bishop Taitt officiated at a service of rededication at St. Matthew's Church, Francisville, on Sunday night, September 25, marking the restoration of the church since the fire of March, 1931. After the fire the work of restoration was begun and it has progressed since that time. Many people believe the building to be more beautiful than before. The painting, "The Last Supper," which was damaged a little by the intense heat and chemicals, has been completely restored.

The organ console, which was destroyed completely, has been replaced as a memorial to William Alexander Miller and Margaret Baugh.

It has always been the desire of Albert T. Gardner, the former organist and choirmaster who had served for fifty-three years, that a set of chimes be installed in the organ. This had never been done. Mr. Gardner was stricken with paralysis some time before the fire and died shortly after. The chimes have been installed in his memory and were played as a memorial to him at this service.

New Altar Books have been given "In Memoria Anne Hanna" and "In Memory of the Loved Ones of Mary F. Little."

Music racks and kneeling stools have been placed in the choir stalls by the Choir in "Memory of Ida M. Carr, Beloved Choir Mother, 1906-1930."

Addresses were made by the Hon. Franklin Spencer Edmonds and Hon. Abraham M. Beitler. Fire Chief Ross Davis and the men from the fire company who saved the building were present. A letter from Mayor Moore, who had been invited to attend the service but who had another engagement for the evening, was read commending the firemen and sending good wishes to the parish.

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The Place of Laymen in the Episcopal Church

Baptism—Certificates—Sponsors

By Rev. Henry Stuart Paynter

[*This is the first series of articles by Mr. Paynter under the general subject, "The Place of Laymen in the Episcopal Church."*—Ed.]

—

The membership of our Church is recruited at the Baptismal Font. Every person who is there baptized, at once becomes a member of the Church. It is required by the "Canons" or laws of the Church that the Minister officiating at a Baptism shall enter the name of the person baptized upon the Parish Register, thus enrolling him on the official list of the members of the Church.

So important is this considered, that before one can be admitted to further privileges in the Church, such as Confirmation or Ordination, it is necessary that a Baptismal Certificate be presented. This certificate is a transcript of the entry made in the Parish Register at the time of Baptism. It is important that every member of the Church secure and retain a Certificate of Baptism. It may be secured from the officiating Minister or from his successor, who has the custody of the Parish Register in which the Baptism was recorded. In secular and legal transactions a Baptismal Certificate may be of great importance in establishing the place and date of birth. Guard your Baptismal Certificate as one of your most treasured possessions.

If you do not have a Certificate of Baptism and are unable to procure one, before you can be confirmed all doubt of your Baptism must be removed. So urgent is this matter, that in case of doubt the Church provides a hypothetical form of Baptism, in which, as the water is poured, the Minister shall use the following words: "If thou art not already baptized, I baptize thee," etc. We cannot be members of the Church, nor enjoy its privileges, until we have been baptized. Baptism is administered in the Church building. There are exceptions to this, as in case of extreme illness; but even then it is required that one thus privately baptized be afterward brought to the Church to be received.

The importance of Baptism is further signified by the requirement that there shall be Sponsors for the child. Normally there shall be for every male child two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers. Parents shall be admitted as Sponsors if it be desired, but the service cannot be completed without Sponsors.

Here, at the very threshold of the Church, we see the vital place which the Church gives to the Laity. As the new-born babe is admitted to membership in the Church, lay men and lay women are required to share with the clergy in the Christian nurture of the new member. While it is the duty of every clergyman to see that the children under his care are duly instructed, nevertheless, the Church places squarely upon the shoulders of Sponsors a similar duty.

In the service of Baptism, the Sponsor is asked:

"Wilt thou take heed that this child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?"

Answer: "I will, by God's help."

"Wilt thou take heed that this child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him?"

Answer: "I will, God being my helper."

Perhaps we would have a better Church if we had better Ministers. Surely we would have better members if we had better Sponsors. The Sponsors are charged to see that the channels of communication between God and the soul of the child are kept open; that the child be taught to believe and to obey, and then be brought to the Bishop to be confirmed in the holy faith. The sacred obligation of Sponsorship in Baptism is too often lightly regarded or entirely forgotten. If all who have become Sponsors, and if all who have come as parents with children to the Font, were mindful of their trust, the whole life of the Church would be enriched and empowered.

The task of building the Church is not the work of the clergy alone, but of the laity as well. Children and young people are keen observers. They copy the example set for them by parents, sponsors, and others whom they regard as representative of what a Churchman is expected to do in fulfillment of Church obligations and privileges.

DIOCESAN ALTAR GUILD PLANS LENDING LIBRARY

The Altar Guild of the Diocese is planning to open a Lending Library for its members, in addition to its other activities this fall.

A book-case has been given to the Guild and permission granted to put it in the Church House, in the room next to the Chapel. A number of books, which will form the nucleus of the library, has been donated and others will be added if it is found that the library answers a real need. It will be composed especially of books and magazines on subjects of interest and help to members of Altar Guilds.

Books may be taken out before and after the monthly meetings, when the Librarian and her assistant will be at the Church House. A member may take out one book at a time keeping it from one meeting till the next. There will be no charge for borrowing books.

It's not what you'd do with a million,
If riches should ere be your lot;
But what are you doing at present
With the dollar and a quarter you've got?—*Church Bulletin.*

MISS FRAZIER IS NAMED FIELD SECRETARY, DEPT. RELIGIOUS EDUCATION

The Diocesan Department of Religious Education has been fortunate in securing the services as Field Secretary of Miss Elizabeth P. Frazier, recently Director of Religious Education at St. Asaph's, Bala, and a member of the Child Study Commission of the National Council.

During the present school year Miss Frazier will be available for intensive work in our parishes covering perhaps a four-week period. While she is in the parish she will be glad to make a study with you of the problems connected with your school and help in their solution. In addition to the field work, which will occupy the major part of her time, Miss Frazier can be consulted on Church School matters.

The Rev. Louis W. Pitt, rector of St. Mary's, Ardmore, was elected Chairman of the Department by the Executive Council of the Diocese at its last meeting. At the organization meeting of the Department the Rev. J. Jarden Guenther, rector of Trinity, Swarthmore, was elected Secretary and the following were appointed as Chairmen of the several Commissions:

Commission of Teacher Training, the Rev. Frederick E. Seymour, rector of St. George's, Oakmont; Commission on Young People, the Rev. Leicester C. Lewis, rector of St. Martin-in-the-Field, Chestnut Hill; Commission on Student Work, the Rev. John K. Shryock, rector of Grace Church, West Philadelphia; Commission on Church Schools, Miss Lily Cheston.

Miss Gertrude Brodhead, Office Secretary, will be on duty in the department headquarters, room 30, Church House, weekdays 9 A. M. to 4.30 P. M., and Saturdays, 9 A. M. to 12 noon. Miss Elizabeth P. Frazier, Field Secretary, will be at the headquarters on Mondays from 10 A. M. to 5 P. M., and on Thursdays from 2.30 P. M. to 5 P. M. Miss Lily Cheston, Chairman of the Commission on Church Schools, will be at the headquarters on Mondays from 10 A. M. to 1 P. M., and on Wednesdays from 10 A. M. to 1 P. M.; Mr. Seymour, Chairman of the Commission on Teacher Training, will be at the headquarters on Tuesdays from 3 P. M. to 4.30 P. M. Miss Margaret Earle, a member of the department, will be at the headquarters on Friday from 10 A. M. to 1 P. M. Miss Mary Simms will be at the headquarters on Saturday from 10 A. M. till 12 noon.

Thoughtfulness has an instinct for seeing the little things that need to be done, and then doing them.—*Ruskin.*

ANNUAL CHURCH SCHOOL INSTITUTE, OCTOBER 3, AT HOLY APOSTLES

The Sixty-second Annual Church School Institute of the Diocese will be held in Holy Apostles Church, Twenty-first and Christian streets, on Monday, October 3. There will be two sessions, one at 4.30 P. M. and one at 7.45 P. M., with the usual supper between sessions. "Knowing Your Pupils" will be the general theme of the Institute.

Bishop Taitt will open the sessions and make the address. Other speakers include:

Miss Mildred Hewitt, Secretary for Church Schools, National Department of Religious Education; the Rev. C. Rankin Barnes, Executive Secretary, National Department of Christian Social Service; and in addition three members of our own Diocese, Miss Helen O'Neill, Supervisor of St. Thomas' Church School, Whitemarsh; Miss Gertrude Fritzinger, Parish Visitor, Christ Church, Philadelphia, and Mrs. C. Stanley Rogers, Director of Religious Education, St. Mary's Church, Ardmore.

Teachers of the Church Schools have long been accustomed to look forward to the Annual Institute. It furnishes inspiration; it engenders enthusiasm; it provides practical information and methods, all of which assist the clergy, officers and teachers to make Church Schools more helpful.

REV. W. BROOKE STABLER APPOINTED UNIVERSITY OF PENNA. CHAPLAIN

At the Annual Commencement Exercises of the University of Pennsylvania in June, Dr. Thomas S. Gates, President of the University, announced the appointment of the Rev. W. Brooke Stabler as Chaplain. Mr. Stabler is a graduate of the University of Virginia and of the Virginia Theological Seminary. In accepting the Chaplaincy Mr. Stabler relinquishes his position as Secretary for College Work in the National Department of Religious Education. Appointment of an official Chaplain represents a return by the University to the practice of some years ago.

Dr. Gates said at the Commencement, "I have been convinced that while there have been great strides made in the training of the mind and in physical education, the spiritual development of the student has not been provided for in the same wholesome degree. In partial fulfillment of the University's frequently expressed obligation in respect to the religious side of education, I have great pleasure in being able to announce today that the University has re-established the position of University Chaplain and has appointed to that position the Rev. W. Brooke Stabler, with the title of University Chaplain and Boardman Lecturer in Christian Ethics.

CHURCH NORMAL SCHOOL SESSIONS OPEN OCTOBER 6

The Diocesan Normal School will be conducted in the Church House as usual this fall with a few changes in detail. Classes will commence on Thursday, October 6, at 5.15 P. M. and continue for ten weeks. The sessions will consist of three periods. First period, 5.15-6.05; second period, 7-7.50; third period, 7.55-8.45.

Four subjects will be offered in each period.

At 5.15: Principles of Teaching (Mrs. John Loman); Curriculum Building (Rev. Frederick E. Seymour); Mission Study (Mrs. John E. Hill); Christianity in Human History (Rev. Dr. Stuckert will give the first section of a three-hour course on this subject to be completed in the second semester).

At 7.00: Outline of the Bible (Rev. Hugh L. Willson); Outline of Church History (Rev. Dr. Stuckert); The Junior Age (Miss Nellie P. Ferry); Advanced Pedagogy (Miss Helen O'Neill).

At 7.55: Church School Drama Methods (Miss Mary Simms); The Prophets (Rev. Dr. Davies); History of the Church in America (Rev. Dr. Stuckert); The Holy Communion (Rev. Henry S. Paynter).

It has been decided to omit the supper in the Church House, chiefly in the interests of economy. Therefore a longer recess is provided between the first and second period to enable students to procure supper at one of the numerous restaurants in the neighborhood. The registration fee is one dollar for each course. Further information and a detailed prospectus may be obtained upon application to the Department of Religious Education, Room 30, Church House.

Attention is called also to the opportunities offered to all women of the Diocese by the Church Training School, 708 Spruce Street, where classes in various subjects are given each week-day morning (except Saturday). This school enables students to pursue the complete training course of two years or to undertake a thorough study of one or more selected subjects. For further information apply to Dean E. M. Springer, 708 Spruce Street, Philadelphia.

We must admire the man who is faithful to his convictions, but not the man who confused his convictions with the sum total of truth.

CHANGES AMONG CLERGY

Since the last issue of THE CHURCH NEWS a number of changes among the Clergy in the Diocese have been reported by the Bishop's Office.

The Rev. Rolfe P. Crum, on July 1, began his duties as rector of St. Andrew, West Philadelphia, succeeding to the vacancy created by the death of the Rev. William J. Cox. Dr. Crum comes to the Diocese from St. Mark's Protestant Episcopal Church, San Antonio, Texas, where he was rector for five years. Dr. Crum is a graduate of Harvard University.

The Rev. Rolfe P. Crum who has become rector of St. Andrew's, West Philadelphia, succeeding the late Rev. William J. Cox.

Rev. Leicester C. Lewis, on June 1, began his rectorship at St. Martin-in-the-Field, Chestnut Hill, succeeding the Rev. Wood Stewart, who had resigned in the spring. In accepting the call to the Chestnut Hill parish, Dr. Lewis resigned as Chaplain at the Episcopal Academy at Overbrook and as Director of the School of Religious Education at St. James Church, Twenty-second and Walnut streets. Dr. Lewis had been associated with the Episcopal Academy since 1922. He became associated with St. James Church about two years ago, following the reorganization of that parish and the calling of the Rev. Joseph Fort Newton as Co-Rector. Dr. Lewis is a native of New York, having been there in 1887 and is a graduate of the General Theological Seminary and the Columbia University.

On September 1 the Rev. Percy G. Hall, in response to the unanimous call of the vestry of St. Martin's Church, Oak Lane, assumed the rectorship of that parish, succeeding the Rev. L. N. Caley, who died last April after serving twelve years as rector of St. Martin's. In accepting the call to St. Martin's, Mr. Hall resigned his rectorship of St. Paul, Aramingo, where he has served since September, 1925. Mr. Hall is a graduate of the Philadelphia Divinity School, Class of 1924. His first charge was at Christ Church, West Englewood, New Jersey, where he served until he was called to St. Paul's. During the World War Mr. Hall was Civilian Instructor in the Ordnance Department, United States Army, and is at present Chaplain of the 315th Infantry.

Rev. Alfred C. Arnold resigned as curate at St. James Church, Philadelphia, to accept appointment as curate at St. Martin-in-the-Field, Chestnut Hill, effective June 16. Mr. Arnold succeeded at St. Martin-in-the-field the Rev. Frank Nikel, who resigned to study at the University of Pennsylvania.

Rev. Harry E. Kaufmann, who was ordained to the Priesthood in May, has been appointed Priest-in-charge of Trinity Mission, Collingdale, succeeding the Rev. Henry Davies, who resigned to become Chaplain on the staff of the City Mission with work at Byberry.

Rev. Charles H. Urban, who was ordained Deacon last May, and who had been assisting at Transfiguration Chapel, West Philadelphia, has been appointed curate at St. Paul, Chester, succeeding the Rev. Spence A. Dunbar, who resigned.

The Rev. Percy G. Hall, who resigned as rector of St. Paul's, Aramingo, to become rector of St. Martin, Oak Lane, succeeding to the vacancy caused by the death of the Rev. L. N. Caley.

Announcement has been made of the relinquishment of oversight of St. Anne Mission, Willow Grove, by the Rev. George Woodward Lamb, who will devote his entire attention to his duties at Advent, Hatboro. The work at St. Anne, Willow Grove, will be under the direct supervision of the Dean of the Norristown Convocation with Mr. George Watson, a student of the Philadelphia Divinity School, who has been serving at St. Anne under Dr. Lamb, in immediate charge.

The Rev. Joseph S. Loughran has been appointed curate at St. Stephen, Philadelphia, succeeding Rev. Robert O. Kevin, who resigned last spring.

The Rev. William T. Bulkeley resigned as curate at St. Clement's Church, Philadelphia, August 31, to take work in New York.

The Rev. Edwin P. Ferguson, who has been assisting at Phillips Brooks Chapel, has resigned to take up Missionary Work in Jamaica.

The Rev. George L. Gibbs has resigned as curate at St. Michael's Church, Germantown.

The Rev. Thomas A. Sparks resigned August 1 as rector of the Church of The Good Shepherd, Rosemont, to become Priest-in-charge of Trinity Chapel, New York.

CONFIRMATION APPOINTMENTS FOR OCTOBER

All Confirmation appointments for the above period will be taken by Bishop Taitt. The schedule follows:

October 7.—Friday.

Evg.—Conshohocken, Holy Trinity.

October 9.—XX Sunday after Trinity.

A. M.—Langhorne, St. James.

P. M.—Solebury, Trinity.

Evg.—Hulmeville, Grace.

October 14.—Friday.

Evg.—Phila., Holy Redeemer.

October 16.—XXI Sunday after Trinity.

A. M.—Newtown, St. Luke.

P. M.—Dolington, St. Wilfrid.

Evg.—Yardley, St. Andrew.

October 23.—XXII Sunday after Trinity.

A. M.—Phila., St. Jude and The Nativity.

P. M.—Eddington, Christ.

Evg.—Phila., Redemption.

October 30.—XXIII Sunday after Trinity.

P. M.—Weldon, St. Peter.

Evg.—Doylestown, St. Paul.

DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

Congregational Singing

If one happens to possess a bass or baritone voice of limited range, and tries to take an active part in the congregational singing in the average church, he soon becomes aware that something is wrong. In the first place, his enthusiasm makes him uncomfortably conspicuous. He is stared at by curious eyes as though he were committing an unpardonable sin or upsetting some time-honored parish tradition, and he becomes conscious of the fact that no one near him is nearly so ardent, vocally, as he. But his ardor is soon suppressed through sheer physical exhaustion, for he finds that the hymn he is singing, having reached the third stanza, is so intolerably high-pitched that he must resort to some musical legerdemain to keep going. If he be adept at leaping from an octave at the crucial moment, he escapes physical injury on the high notes, or if he trust himself to improvise a bass, he may hazard a few abysmal growls that come dangerously near terminating in confusion, but to continue to sing the melody correctly is out of the question. A glance about him reveals the fact that the other men in the congregation are not attempting the impossible. They may have learned their lesson on former occasions, but at any rate the choir and the ladies in the congregation seem to be doing the singing.

Now certain parts of the music of a Church service may rightly be said to belong exclusively to the choir, but hymn-singing is not in that category. Parish customs vary in matters of chanting, monotoning and intoning; and there are some parishes without trained choirs that depend upon their congregations for the rendition of simple "settings" of the canticles.

Whatever be the musical portions of the service the congregation is expected to participate in, those who select and conduct the music must be guided by certain limitations. To begin with, it is necessary to keep in mind the limited musical training of the rank and file. The music must not be too difficult in rhythm nor too florid in melody. It must be remembered that the average untrained singer is ill at ease, to put it mildly, when compelled to sing high notes. Again, breath control is an unknown quantity in most quarters, so that rapidly moving tunes with extremely short intervals of time for catching the breath are difficult to sing. Choirmasters often forget this, so accustomed are they to working with experienced singers. Between the extremes of elaborate and difficult tunes on the one hand, and easy and monotonous ones on the other, there lies a quantity of good congregational music with strong melodies that make the proper appeal and that lie comfortably within the range of the average voice. It is music of this kind that should be offered to a congregation as normal diet.

Let us consider these matters under several heads—

Monotoning and Intoning

In churches where a full choral service is maintained the congregation is expected to monotone certain portions, such as the Lord's Prayer and the Apostles' Creed, and to sing with inflexions (to intone) the several Responses. Repetition of the same formulas, time after time, soon makes them familiar, and the only problems to cope with are those of pitch (avoidance of flatness), and speed (avoidance of hurrying when monotoning, and of dragging when intoning). The traditional melodies of all parts of the Choral Service are limited in compass and within easy reach of average voices.

Chanting

Chanting presents some difficulties. This is not the place for the discussion of correct and incorrect methods of chanting. The question before us is—What obstacles in the way of hearty congregational singing occur in chanting, and how may they be avoided?

At the outset, we must recognize two orders of chanting—Plainsong and Anglican. Plainsong is associated, in the minds of many people, with ritual, and therefore is considered unsuitable for use in churches where ritualism does not prevail. This is an unfortunate point of view founded upon the observation that Plainsong is fostered in churches where ritualism is prevalent. But this does not make it the exclusive possession of any one Church party. Plainsong was the musical language of the Church through the centuries until comparatively recently, and should have an honored place in our services partly on that account, but chiefly because it breathes a peculiarly religious atmosphere. In places where its use is frequent it is duly appreciated and often well rendered, the structure of the traditional melodies usually safeguarding it from too great abuse.

But the case is different with Anglican chants. Tradition influences only one feature of them—it determines their rhythmic framework. The music may be luscious with chromatics and cloying harmonies; the melody may drone and drawl, or dart about restlessly, but the tune may still be a bona fide Anglican chant. This being the case, Anglican chants should be selected with great discrimination. It would be difficult to draw up specifications for a *perfect* Anglican chant tune but a few general hints should serve as a guide in appraising them. The compass of the melody should not exceed one octave—D to D (we are keeping in mind the congregation). The "reciting notes" should lie in the lower half of this compass. The melody should not have uneven rhythm (dotted notes), nor should it be florid.

The melody of chant 36 in *The New Hymnal* (1st and 2nd editions) lies well within the compass here specified, but the first reciting note and the closing notes being high, men who do not have tenor voices cannot sing the melody several times through without tiring.

The tune becomes quite good for congregational purposes, however, if transposed to a lower key—say to B flat, or still better, to A.

Chant 75 illustrates several faults. The melody is stationary for half the chant, which is most monotonous; the chromatics in the tenor grow very tiresome to listen to, as well as to sing; the dotted note in the melody is difficult to fit to the words—the case with all dotted notes in chanting.

As for the treatment of words—no gathering of intelligent people will be

attracted to the Venite as it is often heard in our churches: "O comeless sing unt the Lord; less horrejoice inth strength of our salvation." This bad example on the part of those who lead the singing must be completely made over into something intelligible and dignified before true worshippers will join in the song.

Hymn-singing

Whether or not the congregation is in the habit of joining with the choir in other musical portions of the service, the hymn-singing certainly belongs to them. The hymns and their tunes should be chosen, pitched, and placed so that the congregation's fullest participation is assured. Much of this subject was discussed in the March issue of THE CHURCH NEWS, under the heading, "Concerning Hymns," and what was said there need not be repeated here. The pace of a hymn tune depends upon its structure and the conditions surrounding its use. A large body of untrained singers naturally settles into a more ponderous pace than a small gathering, and the organist will take this into account. Should he insist upon a rapid tempo when leading a large assembly, the response of the congregation would be poor. Again, should he allow a tune to move too slowly when leading a small gathering, the result would be draggy and enervating. No hymn tune has its right speed that is suitable for every occasion.

The matter of pitch is so important that we mention it again. Congregations are not usually made up of sopranos and tenors. If the worshippers with low- and medium-pitched voices are to be permitted to take their parts in the singing, the melodies must not contain very high notes. Many of our popular tunes need transposing downward to make them at all suitable for average congregations. Very little trouble is necessary on the part of the organist to write out for himself the skeleton of a hymn tune in a lower key, and by taking this trouble he will contribute much to the comfort of the congregation and to the general improvement of the congregational singing in his church.

LIST OF ANTHEMS

Twenty-first Sunday after Trinity

"Grant, we beseech Thee" (Schirmer), F. Flaxington Harker. The words of this tuneful little anthem are the Collect for this Sunday. The anthem begins with a short solo for Soprano or Tenor.

Twenty-second Sunday after Trinity

"O ye that love the Lord" (Novello), S. Coleridge-Taylor. This short anthem has many fragments of canonic imitation that keep the interest up. The composer, a Negro living in England, was a pupil of Stanford.

Twenty-third Sunday after Trinity

"Blessed are they" (Bosworth), S. S. Wesley. This soft chorus is the final portion of a larger anthem—"O give thanks." This section, published separately as a complete anthem, requires less than two minutes to perform. Samuel Sebastian Wesley is one of the great names among those of English cathedral organists of the past.

Twenty-fourth Sunday after Trinity

"O how amiable" (Gray), T. W. Surette. This completely satisfying composition has a very effective but easy Soprano or Tenor solo in the middle of it. The composer is an American.

Twenty-fifth Sunday after Trinity

"Blest are the pure in heart" (Presser), William T. Timmings. Two short Soprano solos and two short choruses make up this simple anthem. The composer is a Philadelphian.

Sunday before Advent

"With a voice of singing" (Curwen), Martin Shaw. This chorus anthem is brilliant, with many unison passages, but is not difficult. The organ part is important. Martin and Geoffrey Shaw, brothers, are present-day English composers of the first rank.

ST. GEORGE, OAKMONT, OPENED LAST APRIL, REPORTS PROGRESS

Since its consecration on April 4, 1932, the average attendance on Sundays at St. George, Oakmont, including the summer months, has been close to 200. A group of women of the church has met for several weeks, using the kitchen of the parish house, to can and preserve fruit and vegetables to be distributed by the Haverford Township Police Department to needy families.

St. George's School of Christian Education has been opened. The policy of the school will be centered in experiences in Worship and Service. It will comprise adults as well as children. The Church service will furnish experiences in Worship. Class room discussion and instruction for children will provide opportunities for creative expression of loving service to man.

The family is regarded as the unit. Parents and children are able to come to church together at 11 o'clock, attending the church service. Members of the Church School leave the church at 11.30 and meet in classrooms until the service is over, when parents and children are able to go home together.

The School of Christian Education includes the Sunday School, with sessions from 11 A. M. to 12.15 P. M. for children from Kindergarten through Junior High School; the Choir School, with sessions on Wednesdays from 4.30 to 5.30 P. M., with instruction in Music and Christian Teaching for boys who are members of the Choir; the School of Christian Fellowship for Young People over 15 meets on Sundays at 7 P. M. for worship, study, work and fellowship. Over seventy pupils are enrolled in the various departments of the school.

Sixty-four persons are canonically registered at St. George's, many more are procuring Letters of Transfer, and more than twenty adults have expressed their desire to receive Confirmation when the Bishop visits the Church on December 4.

HAVE YOU HEARD THESE FACTS?

It was once a common practice in England for boys with promising voices to be kidnapped, by royal permission, so that they could be placed in the King's choir.

Samuel Sebastian Wesley, organist of Winchester Cathedral from 1849 to 1865, was in the habit of taking his pet dog with him into the organ loft when he played the services.

Thomas Tallis, the English composer of the sixteenth century, wrote an anthem for forty different voices—for eight choirs of five parts each. The work has rarely been performed.

The late poet-laureate, Sir Robert Bridges, was the compiler of one of the finest hymnals England has had.

There was a trap-door in the floor of the Choir in Westminster Abbey through which the choir-men were in the habit of disappearing at intervals in the services. They would take such opportunities to refresh themselves at a nearby alehouse.

It is the custom, in one or two country churches in England, to dispense with organ and choir at certain Sunday services, and to substitute a gramophone.

WORK AMONG THE DEAF

The Episcopal Church has a group of about sixteen deaf clergy who minister as far as they can, not only to our own deaf Church people, but to all whom they can reach. An enormous amount of work could be done, among isolated people, for instance, doubly isolated by deafness, for children in schools for the deaf, and so on, but the staff and the funds are inadequate.

A reinforcement fund is slowly being established, with a goal of $15,000 which is to be doubled by a like gift from a California Churchwoman. The National Council is trustee of the fund, which now amounts to something under $10,000, including both sources.

Department of Christian Social Service Tells of Relief Work by Parishes

By Clinton Rogers Woodruff, *Chairman.*

At the May meeting of the Department of Christian Social Service and Institutions of the Executive Council of the Diocese, it was agreed that a survey should be made of the number of Church families being aided by the Unemployment Relief Funds and of the unemployment situation in general as reflected by conditions in the various Parishes and Missions. When the funds provided by the Talbot Act were exhausted in July it seemed more than ever advisable to carry out the purpose of the proposed survey, despite the fact that the Parishes would be in the summer season and many of the Rectors and Parish Workers would not be available.

On August 18, a questionnaire was sent to the parochial clergy which included a number of inquiries. Replies were sent to the chairman of the department and indicated in general an appreciation of the fact that the department was prepared to study the needs and recommend possible co-operation so that the strength of the Diocese as a whole might be felt back of the need of the individual Church family.

Up to the second week in September replies have been received from thirty-four parishes and Missions or about one-sixth of the total number. Sixteen reported the situation affecting families in their Parishes as good or well in hand; seven reported conditions as fair, and eleven reported them as bad or difficult.

The rural and suburban Parishes and Missions indicated the least serious problems. The Missions and Chapels, particularly amongst the colored, and the Poles, and in Kensington, showed the most serious conditions. About one-half of those reporting had actual figures as to the number of families facing dire need and as to the number formerly assisted by County or Community funds and their present status. The reports indicated actual numbers, 245 Church families in need of assistance with the probability of many others aided but not listed. One hundred twenty-six Church families in sixteen of the Parishes reported had received food orders from County or Community funds. Reports concerning the present status of these needy ones indicated that in some cases summer gardens and additional assistance through the Parish were tiding them over; that friends, neighbors and relatives had come to the temporary assistance of a few; that the City Mission and other relief agencies were helping in the emergency, and that in general the situation for these families was becoming more acute and beyond the resources of their own Parish to help them. A Polish missionary, Rev. Edward M. Baczewski, wrote that of thirty families formerly assisted by the Unemployment Relief Funds, some had sold their few remaining belongings to tide over the emergency, others were working for food and lodging in various ways, a few had gone to the farms for harvesting, some had cashed in on their insurance policies, and others were begging.

In many instances the need for securing funds to pay for rent and for medical care was stressed as a dark shadow upon the immediate future.

Outstanding was the work of St. Paul's Church, Chestnut Hill, in supporting the parochial and community relief activities of St. Barnabas Church, Kensington, and the daily bread line and numerous welfare measures conducted by Old Christ Church throughout the summer. The Rev. M. H. Birckhead, Assistant at St. Paul's, wore himself out in his efforts to encourage the Rev. Albert W. Eastburn, who continued devotedly at his station at St. Barnabas throughout the summer.

There is every indication that the Parishes are concerned to make every effort to meet the needs of their own Church families and in many cases to go far beyond their immediate center into the community about them. Of course, it is realized that donors to the community funds and in support of the many relief agencies throughout the City and County and in adjoining territory, number many Church members whose substantial gifts for relief are made over and above their contributions through their own Church or the Diocese. A statement from the Rev. Richard T. Lyford, of the Church of St. Asaph, Bala, is typical of the experience and spirit of the suburban Parishes:

"There has been practically no need for assistance of families in this Parish so far, so I cannot answer the questions sent out in the letter from the Department of Social Service in detail. We have done a good deal at St. Andrew's Mission in the way of direct relief, and through furnishing milk for about sixty undernourished children who meet there on Saturdays. This work we expect to continue and increase this coming winter."

The replies disclosed that the clergy are eager and prepared to carry on a larger program of relief, but where the situation is the most serious the resources are at the lowest ebb. If the unemployment conditions continue through another year, in order to make sure that families of the Church are given every possible assistance it would seem to be desirable to devise ways and means of bringing more of the larger suburban Parishes into direct touch with some of the Missions.

Some of the replies are of particular interest as for example, the following paragraphs, selected from different letters:

"We can care for our people's want of food unaided, but the outlook is not good for their need for fuel, light, clothing and rent. Proximity to the Episcopal Hospital gives us adequate medical care. The Diocese or an individual Parish might still find small jobs for men or women; back the effort to prevent eviction for non-payment of rent, or loan money to pay building and loan fees and mortgages."

From St. Christopher's Mission and Community Center, the Rev. James M. Deaver writes the following: "During the past year we have clothed about 400 women and children and even men, we have supplied 300 pairs of shoes, many of these cases help to keep the children in school. We have distributed 500 packages of cereal and milk. We have been prevented from giving greater service only because we have not had the supplies. What we have done has been with the help of myself and our twenty-four volunteer workers. We have twenty-five families in which there is known to be serious need of milk for little children, and food for adults. We supply medical care, but the question of rent is very acute."

The reply from the Rev. William Reese Scott, St. Paul's Church, Doylestown, indicates how the Church interlocks with the community in carrying on welfare and relief work:

"At the start of the unemployment period a Community Welfare Commission was organized, the members of which were composed of able representatives of all religious, fraternal, patriotic, and civic bodies, our Parish being well represented with one for St. Paul's Church, a Churchwoman representing the Red Cross Society, a Churchman being the Burgess and Chairman, a Churchwoman representing "The Village Improvement Association

and Allied Activities," a Churchwoman is Treasurer, a Churchwoman is Juvenile Court Representative, a Churchwomen is representative of the Tuberculosis Society, a Churchman representing the Boy Scouts, and a Churchman representing the American Legion; all funds were amply supplied by voluntary subscriptions and all cases cared for most sympathetically and well. Each organization pools its cases which are then taken care of confidentially through a committee and a clergyman. Our Emergency Hospital cares for sick and disabled, the undernourished by our agencies. In fact so splendid is this Parish and community activity carried on that I hesitate to even suggest any outside assistance except such as the State and Bucks County can provide through the Community Welfare Commission."

Calvary Church, Conshohocken, operated with their communities in an adequate program of relief. St. John's, Norristown, reports that it is caring for its own families. "in so far as food, clothing, fuel, etc., is needed." Employment has been found or made for a number of people, and the Parish House of the Colored Mission has been open daily for those out of work to read and rest.

The Completing Improvement at Christ Church, Philadelphia

The period of depression has challenged the historic parish to unusual activities.

Having made its contribution to the religious interpretation of the Washington Bicentennial, the staff has been ministering more extensively than ever to the physical necessities of the distressed residents in the district, including many foreigners and negroes.

The failure of other agencies, civil and political, has thrown upon this and a few other church centers extraordinary responsibilities. Thanks to the generous support of the Vestry, the Masonic Grand Lodge and other friends, notably Mr. George W. Wilkins and the Red Cross, means have been supplied to meet the emergency. Made jobs have been provided for unemployed architects in drafting plans of the structural details of the irreplaceable sanctuary, and for laborers in repairing dilapidated tombs in the Burial Ground at Fifth and Arch streets. And yet more noticeably in razing the recently acquired warehouse on the southwest corner of Filbert and North American streets, and proceeding with the erection thereon of a building which will complete the improvements about the historic monument. After the city condemned and demolished the hazardous structures to the north of the Church, the Park Commission created the beautiful Garden of Remembrance as an approach to the tomb of Robert Morris and other patriots; and now as a fitting climax to the opened vista a new building adjoining the Neighborhood House on the north is being constructed after plans drawn by Mr. George A. Robbins. The design is of the Colonial domestic style, providing accommodations for the sexton's family and containing two required offices for parochial and hospital use, together with an adequate Muniment Room or Vault, for the housing and exhibiting of historic treasures. Conveniences for the ladies will also be installed.

When finished additional space in the Neighborhood House will be made available for the growing needs of the Church School and other organizations.

The considerable expenditure involved in this undertaking has been deliberately incurred by the public-spirited Vestry at this time of unemployment and reduced prices, with an appeal for contributions, with the confident belief that with returning prosperity appreciative friends will be found ready to provide the amount disbursed.

It must be universally gratifying to have this foremost historic shrine thus effectively safeguarded and equipped for its aggressive service in a district where its uplifting influence is (as the Wickersham Report pointed out) so sorely needed. An epidemic of infantile paralysis is but a minor menace in comparison with the threat of crime and degradation at our doorstep.

The Daily Bread Line at Christ Church Neighborhood House

A small, adult family, owning their own home close to Church in a Catholic Parish, would like to rent a desirable room. Phone Freemont 2788 or write to THE CHURCH NEWS, 1016 Arch Street.

The Bishop Breaks Ground for St. Mary's Chapel on the Cathedral Site in Upper Roxborough

Diocesan Day, commemorated this year on Saturday, June 25, at the Cathedral grounds in Upper Roxborough, was marked by the breaking of ground for St. Mary's Chapel, the first unit of the Cathedral Church of Christ which has been planned to occupy ultimately the great plateau situated at the highest point of the more than one hundred acres comprising the Cathedral grounds.

Bishop Taitt officiated at the ceremony, turning over the first spadeful of earth at a spot on which, when St. Mary's Chapel, or The Lady Chapel, as it is generally referred to, is completed, the Chapel Altar will be located. Assisting the Bishop in the services were the Rev. Charles E. Eder, Dean of the Germantown Convocation in which the Cathedral grounds are located; the Rev. N. Herbert Caley, rector of St. Alban, Roxborough, the parish nearest to the Chapel site; the Rev. George H. Toop, representing the Cathedral Chapter, and the Rev. James M. Niblo, rector of St. John's, Norristown, who served as Chaplain to the Bishop. The music was by the Choir of St. Peter's Church, Philadelphia, under the direction of Harold W. Gilbert.

The Bishop and those assisting in the service vested in a tenant house nearby and, led by the Choir singing the Processional hymn, "The Church's One Foundation," proceeded to the Chapel site. Following the Apostles' Creed, the Psalter and the Lesson the Bishop said:

> Forasmuch as devout and faithful men and women have taken in hand to build on this place a House to be dedicated to the glory of God as the first unit of the Cathedral Church of Christ for the Diocese of Pennsylvania, wherein the Gospel shall be truly preached, the Sacraments duly administered, and the service of Prayer and Praise ever offered, in this and coming generations, let us ask the blessing of Almight God upon this undertaking.

Then followed the Prayer of Consecration:

> O Almighty God, who has taught us that whatsoever we do, whether in word or deed, we should do it in the Name of Thy Blessed Son Jesus Christ; Mercifully receive us coming to Thee in His Name. Hear our prayers and vouchsafe to bless, consecrate and hallow this ground, upon which we purpose to build a Chapel of the Cathedral to Thy glory and Thy worship; and grant that all who serve at Thy Altar therein, and they who shall in it receive the ministry of the Word and Sacraments according to Thine ordinance, may love Thee with all their heart and mind and soul and strength, and, fortified by Thy gifts, may serve Thee faithfully unto their life's end; through the same Thy Son Jesus Christ our Lord. Amen.

Exterior View of The Lady Chapel

The photograph from which the above etching was produced was made by the architects, Frank R. Watson, Edkins & Thompson, and gives some idea of how the Chapel will look when the work is completed. The tower which appears in the cut is the proposed Carillon Tower, planned as a separate unit, and is not included in the Chapel work now under construction.

After the Prayers the Bishop standing on the spot where the Altar of the Chapel will be erected, removed the first shovel of earth, saying:

> In the Name of the Father, and of the Son, and of the Holy Ghost, I break the ground for Saint Mary's Chapel, which is to be the first unit of the Cathedral Church of Christ,

Chapel; Messrs. Eli Kirk Price and John J. Collier, representing the Cathedral Chapter, and Mr. Frank R. Watson, head of the firm of architects who drew the plans, each removed a spadeful of earth, each saying as he did:

> In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

After the singing of the hymn, "Fling Out the Banner! Let it Float," the

and may the Lord bring our undertaking to a prosperous end. Amen.

Then Congressman Henry W. Watson, whose wife in her will provided the money for the erection of the

Bishop made his address. The full text of the Bishop's address will be found following this article, under a separate heading. In his address the Bishop said, in part:

"Here we have a magnificent piece of ground of one hundred acres on which, in time, we hope to build a Cathedral surrounded by a group of buildings. . . It is not intended to be completed in the Episcopate of any individual Bishop, but each generation shall express its love for Almighty God by adding, from year to year, gifts and prayers and supplications for the Cathedral which shall be built on this great site. I pray that this day may be the beginning, not simply of a great building, but the beginning of a deeper devotion to Almighty God."

Brief addresses were made also by Congressman Watson and Mr. Samuel F. Houston who, together with Mrs. Houston, donated a sum sufficient to clear of all encumbrance the three and one-half acres of ground on which The Lady Chapel and the Cathedral are to be located. Mr. Frank R. Watson, for the architects, also spoke briefly.

As this issue of THE CHURCH NEWS goes to press work is rapidly progressing on the Chapel. The foundations, resting upon bed rock, have been virtually completed and the building will shortly begin to assume definite form and shape as the construction of the superstructure is commenced. The general contract for the work has been awarded to the H. John Homan Company, a Philadelphia firm that has erected a number of church buildings in the Diocese. It is hoped to complete The Lady Chapel by the latter part of next year.

The Chapel site, for those who may desire to see the work as it progresses, is located at a point about 325 feet west of the line of Ridge avenue at a point where that historic highway is joined by the new Henry Avenue Boulevard and where the line of the proposed Chestnut Hill-Bryn Mawr Boulevard crosses the Ridge.

Attention is called to the two cuts which accompany this report, one showing an exterior view of the Chapel and the other a view of the interior looking towards the Altar. These drawings were prepared by the architects, Frank R. Watson, Edkins & Thompson, and give some idea of how the Chapel will look when it is completed. THE CHURCH NEWS is indebted to Mr. Watson and his associates for the use of the drawings in making the cuts and for other information.

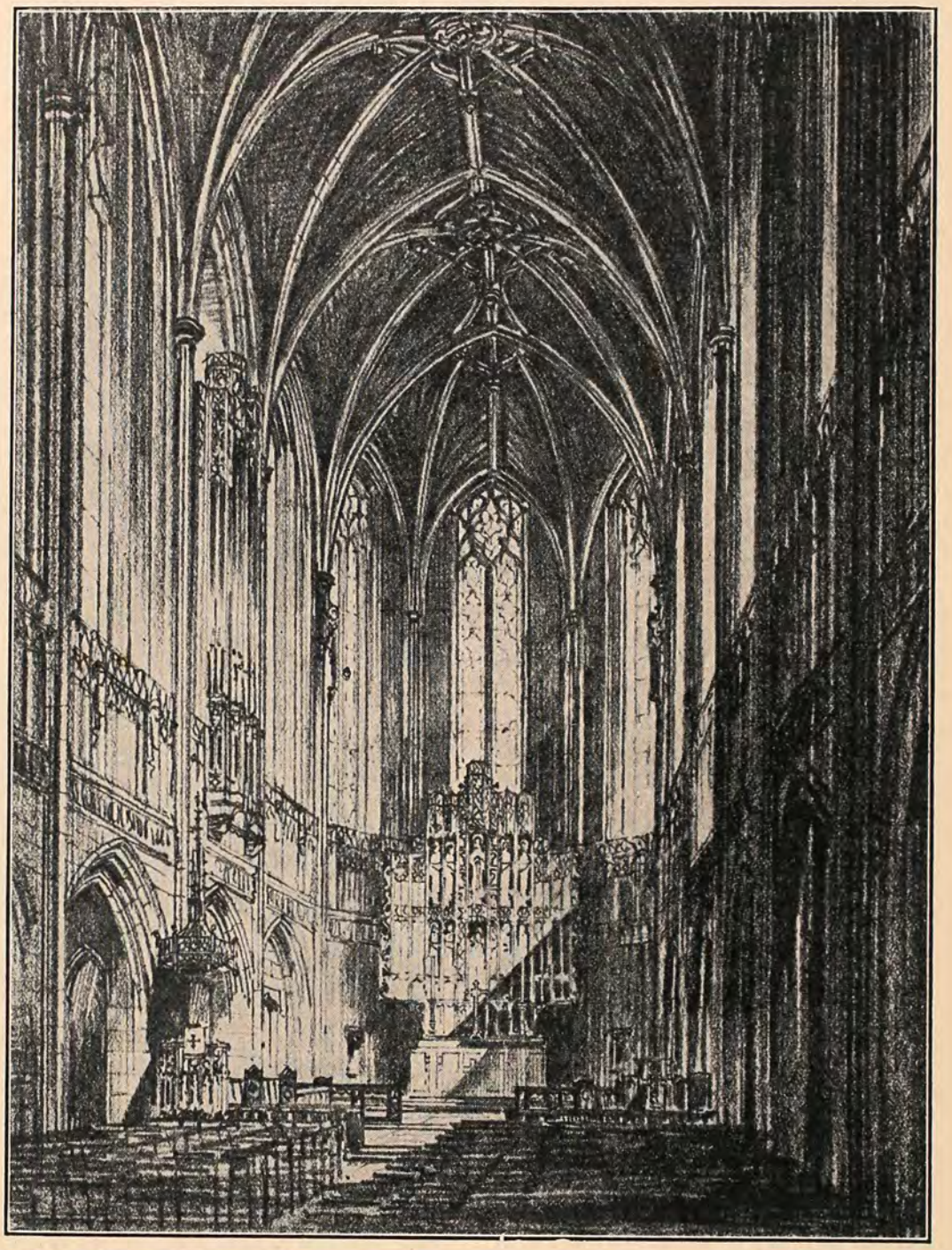
It will be noted that the exterior view includes a tower. This is the Carillon Tower and is not included in the work now under construction, the latter being confined entirely to the Chapel. While no definite decision has been announced, it is quite probable that the next unit to be started will be the Carillon Tower, which is planned to have a height of approximately 220 feet.

The total length of The Lady Chapel will be about 126 feet. The Nave will be thirty feet in the clear and the height of the Nave vaulting will be seventy feet. The Chapel occupies the easternmost section of the Cathedral and will accommodate approximately 300 people. The Cathedral itself, according to the existing plans, consists of Nave, Transepts with Crossing Tower, Choir, Carillon Tower and The Lady Chapel. The Crossing Tower is planned to rise to a height of 279 feet above the floor of the Nave.

In the selection of materials for all the construction work in the unit now under way and in other units great caution has been exercised as to durability and permanence of supply. As Cathedrals are built for the ages immediate fashion has not been permitted to dominate. The architectural treatment adopted is that of a free Gothic, recognizing medieval tradition and spirit, but not confined to period.

Local stone known as Chestnut Hill (a broad term applying to stone of the district) has been selected for the exterior wall surfaces. The cut stone trimmings of the exterior are to be of Bedford Indiana Limestone, while the interior stone work throughout, including walls, will be Briar Hill Sand Stone. The Guastavino system of vaulting will be used for the ceiling with ribs of Briar Hill. The roof construction is of concrete covered with tile specially made for this work. The floors will be a combination flagstone and selected marbles.

Interior View of The Lady Chapel



The photograph from which this etching was produced also was made by the architects, Frank R. Watson, Edkins & Thompson, and gives an idea of how the interior of the Chapel will look when completed.

Text of the Bishop's Address at the Breaking of Ground for St. Mary's Chapel

We have a magnificent view from this site. I do not believe any Cathedral in this country has a finer view nor a greater opportunity for worship and preaching than here. It will probably become the center of a very large population. We must remember that the New York Cathedral (of which we hear so much at the present time) was condemned by the Clergy and Laity of the Diocese of New York as a most unhappy selection. So also with the Washington Cathedral. Bishop Satterlee, you will remember, selected the site and had great faith in his selection, but later so many were against it that he almost doubted his own wisdom.

What does a Cathedral mean to us? Everyone knows it is the place where the Bishop has his Chair. It is locked upon as the Bishop's Church. I live directly opposite my former Parish Church, where I have the privilege of celebrating the Holy Communion at an early hour each Lord's Day, but otherwise my duties will not permit me to hold service there more than once or twice a year. When we think of the Cathedral Church as the home of the Bishop, his absence will be much more noticeable than his presence. I have never found the time (when there was not a duty to perform) that I have been left without a Church in which to preach.

We sometimes think a Cathedral represents a certain type of Churchmanship in a Diocese, but *we* know it does not. We have a service in a Cathedral very different from the services in the greater number of Churches in the Diocese. Sometimes even the Bishop and the Dean do not agree upon the kind of service in the Cathedral. If that is what we feel a Cathedral means to us, I think we will find ourselves very much disappointed.

Some say a Cathedral should be the center of a Diocese. Religious Education should there find its home. There is no special need for having a special Church for that purpose. There are so many of our Churches with large endowments that could take charge of that work. Some say a Bishop ought to have a Church of his own,—an altar at which he can celebrate. I have many altars in the Churches of our Diocese, but I believe a Bishop should have his own altar also. I have, in the basement of the Church House a very attractive little Chapel which I frequently use for Ordinations and Communion for those about to receive Holy Orders; and also for Confirmations:—so that a Cathedral in the center of population has no strong argument. There are Churches well equipped for that use. We have Churches in the center of the city that are not full and will not be full, and a Cathedral would have a tendency to decrease the congregations of the surrounding Churches if it were in the center of the city.

When we begin a Cathedral over a hundred and fifty years after our country has become an independent nation, it would be impossible to gather historic relics for it; but then we have Christ Church, where the Continental Congress met for prayers after signing the Declaration of Independence, and Old St. Peter's. In both these Churches Washington worshipped when he was in Philadelphia. There are a number of things of great interest associated with individual Churches, but we would be a number of days late in endeavoring to express them in any single building.

I think the great idea is, that a Cathedral ought to express devotion to Almighty God. Individual Parish Churches are beautiful to look upon, but the Diocese itself should have a Church of outstanding beauty and size, expressing the devotion of the people of the Diocese. This could not be in the center of Philadelphia, not only because there is no need for it, but because the expense would be so tremendous. If anyone should go to the center of Philadelphia and attempt to buy even five acres of ground, he would realize that the Diocese would have to wait some time before it would be able to proceed. Here we have a magnificent piece of ground of one hundred acres on which, in time, we hope to build a Cathedral surrounded by a group of Diocesan buildings. The site is not only beautiful, but is very accessible from all directions, so that in time many of the great functions of the Diocese could be held here; but above all things, when men shall pass it, they will realize that it expresses the devotion of the whole Diocese.

Bishop Taitt turning the first spadeful of earth at the breaking of ground for St. Mary's Chapel, the first unit of the Cathedral Church of Christ, on the Cathedral site in Upper Roxborough. In the foreground is Mr. Eli Kirk Price, a member of the Cathedral Chapter and Mr. Frank R. Watson, head of the firm of architects which drew the plans. The Rev. James M. Niblo, who served as Chaplain to the Bishop at the ceremony, is shown holding the Bishop's Staff.

This, I believe, we can do on this site of ours. I believe there will be other great buildings representing the charity and love of the Church people for God's children who are in need; for God's children who are defective; for God's children who are waiting for that higher and better life. With its spire pointing toward heaven they can look toward God.

Together we thank Him for the Chapel,—the Chapel of St. Mary,—which is to be erected with money left by Mrs. Henry W. Watson, whose husband broke ground for the Chapel this afternoon. We also thank another gentle-

man and his wife, Mr. and Mrs. Samuel F. Houston, who bought three and a half acres of ground on which the Chapel is to be built, so there would be no existing mortgage. I hope the work will be continued. It is not intended to be completed in the Episcopate of any individual Bishop, but each generation shall express its love for Almighty God by adding, from year to year, gifts, and prayers, and supplications for the Cathedral which will be built on this great site. I pray that this day may be the beginning, not simply of a great building, but the beginning of a deeper devotion to Almighty God.

YOUNG PEOPLE ARRANGE SERIES OF CONFERENCES

The Young People's Fellowship of St. Stephen's Church, Tenth street above Chestnut, has arranged a series of Sunday Evening Conferences for October, November and December. The general topic will be "The Vocations." The Conference will be under the direction of the Rev. Joseph S. Loughran, Assistant to the Rector and will be held in the Community House, 923 Ludlow street.

The schedule of topics and speakers follows:

Oct. 2—"Greetings from the Rector," Dr. Grammer.

Oct. 9—"The Law as a Vocation," Mr. I. Smith Raspin.

Oct. 16—"Music as a Vocation," Mr. Edward S. Barnes.

Oct. 23—"Transportation as a Vocation," Dr. Emory R. Johnson.

Oct. 30—"Banking as a Vocation," Mr. J. Lewis Armstrong.

Nov. 6—Business Meeting.

Nov. 13—"Medicine as a Vocation," Dr. Herbert Old.

Nov. 20—"Business as a Vocation," Mr. Craig Atmore.

Nov. 27—"Social Service as a Vocation," Miss Margaret Tappen.

Dec. 4—"Teaching as a Vocation," Miss Katherine Kennedy.

Dec. 11—"The Ministry as a Vocation," Rev. Carl E. Grammer, S.T.D.

The Modern Druggist

Two druggists were talking about one of their confreres who had just died.

"He was a great druggist," said one.

"He was," admitted the other. "But don't you think he made his chicken salad sandwiches a little too salty?"

1932 Graduating Class of The Church Farm School

Bottom row, left to right: Cortland Prosser, George Bean, Richard Walker, Charles Swayne, Bernard Walker. Top row, left to right: Donald Clark, Herbert Sieber, George Skarvan, Paul Barr, James Parke.

Y. P. FELLOWSHIP NEWS

At a meeting of the Diocesan Young People's Fellowship, several new ideas and a suggested program for the ensuing year were proposed.

The following is the suggested program:

The first week in October: At St. Mark's Church, Frankford, supper meeting of the Presidents of the Fellowships and rectors will be held.

A class consisting of the leaders of the Fellowships is to be organized similar to the classes held last year in the Church Normal School. These classes are to meet in the Church House on the second Monday of each month at 8.00 P. M., beginning October 10, 1932.

Other scheduled events:

Annual Diocesan Dance, Friday, December 9, 1932; Inspirational Day Services, first Saturday in Lent; Corporate Communion, Whitsunday; Annual Picnic, first Saturday in June.

Following are the newly-appointed chairmen of the four Standing Committees:

Educational, Charles Martin, Annette Wells; Devotional, Fred Blatz; Service, Kathryn Irwin; Fellowship, Burton Corson. John Truitt is the newly-elected chairman of the West Philadelphia Convocation.

The Fellowship of St. Mark's Church, Frankford, are having their Thirteenth Annual Banquet and Dance on Friday, October 14. Rev. Louis W. Pitt is to be the guest speaker.

THE CHURCH FARM SCHOOL OPENS SHOP FOR SALE OF FARM PRODUCTS

The automobilists driving out the Lincoln Highway past the Church Farm School at Glen Loch will find a new building, built within a few feet of the concrete highway where the school has on display the various products produced by the boys of the Church Farm School, such as eggs, flowers, vegetables, poultry, pork products and samples of the work done by the boys in the printing shop of the school.

Owing to the fact that the school has lost more than forty scholarships during the past year the Boards of Managers and Trustees thought that the financial status of the school could be very much improved by offering to our friends the opportunity of purchasing these articles produced by the boys in their vocational work.

Dr. Maurice Ostheimer, who is a warm friend of every boy in the school, has taken charge of the shop and not only sees that its business is conducted, but is ready to give every purchaser some idea of what the school is trying to do for worth-while boys.

He will give a glad welcome to any of our Church people who care to drive out to the school to buy their weekly supplies of farm products.

Men fear less being in hell than out of fashion.—*Benjamin Franklin.*

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

UNEMPLOYMENT RELIEF SPECIAL COMMITTEE REPORTS CONDITIONS

Thanks to the generosity of parishes and individuals, the work of this Committee has been carried on all summer, though on a smaller scale than during the winter months. When the rooms of the Church House were closed in June, we were offered space in Christ Church Neighborhood House, where we proved to be but one of many other relief activities.

Some of the women worked at the Goodwill Industries again this year, receiving their wage from us.

The fund for wages is now just exhausted, after having enabled us to give thirty-five women a weekly wage of three or four dollars. The usual maximum of $7.50 weekly proved impossible with the funds on hand. It has been a sad summer—many ejected from their homes and others living practically on starvation rations, not to mention the 165 women whom we were obliged to turn away altogether last May. Our little wage is in most cases the only income. $3.00 a week does not go far for a family with rent to pay and children to feed. One family uses the wage to pay rent one week and buy food the next! Others are developing unhealthy conditions physically from living on so very little. The anxiety of some of these women is beginning to be reflected in their work. Won't you help generously and promptly the patient souls who thus make their appeal through us. We long to be able to open the doors wide to them on October 1 and that is dependent on the response of those who read these words.

Contributions should be sent to Henrietta Washburn, Treasurer, 202 South Nineteenth street, Philadelphia.

EDUCATIONAL DAY TO BE HELD ON OCTOBER 27

"A Christian is
A mind—through which Christ thinks;
A heart—through which Christ loves;
A voice—through which Christ speaks;
A hand—through which Christ helps."

Therefore we have Mission Study and this year have a number of great opportunities. Those in highest authority have prepared two courses for one endeavor; namely the Church in India and the Indian in the United States.

Educational Day will be held on October 27 at Holy Trinity Parish House. We hope to begin with the Holy Communion in the Bishop's Chapel in the Church House at 8.30; breakfast at Warburton House (kindly notify the secretary, Miss Howland, if you can be present, phone: Spruce 6650).

At 10.30-11.45 the President, Mrs. Hill; the President of the Junior Woman's Auxiliary, Mrs. Hewson; Secretary, Mrs. Spahr; United Thank-Offering Treasurer, Mrs. Van Pelt; Chairman of the Supply Bureau, Mrs. Paul, and the Educational Secretary, Mrs. Bullitt, will hold informal conferences and hope that all the parish officers will attend, and many other members of the auxiliaries.

11.45-12.30: The findings of the above conferences will be reported at a mass meeting, Mrs. Hill presiding.

12.30-1.00: Noonday prayers and intercessions.

1.00-2.00: Box luncheons.

At the afternoon meeting at 2 o'clock it is hoped to have an inspiring speaker.

Instead of our usual Advent Normal Class it is planned to have a two-day Institute led by Miss Marston, the National Educational Secretary, on the Indian in the United States, three sessions each day and a similar Institute on China also led by Miss Marston.

The Epiphany Normal Class will be taught by six leaders making an intensive study of China.

Every member of the Auxiliary is urged to read "Living Issues in China," by Henry Hodgkin, and "Facing the Future in Indian Missions," by Lewis Meriam and George Hinman. These are sixty cents each in the Auxiliary Room, where other books for collateral reading on these subjects may also be found.

The two subjects chosen for our winter's thoughts and prayers will appeal to everyone, our unjustly treated fellow countrymen and our Pacific neighbors in their burdened lives. Do come and express your interest.

MARGARET E. BULLITT,
Educational Secretary.

MISSIONARY DISTRICT OF WEST. NEBRASKA SENDS APPRECIATION

RT. REV. FRANCIS M. TAITT,
Diocese of Pennsylvania.

Rt. Rev. Sir:

In behalf of the Woman's Auxiliary of the District of Western Nebraska, I am instructed to write expressing our deep appreciation of the generous gift of $10,000 from the Diocese of Pennsylvania towards the Advance Work of the Church in the District of Western Nebraska.

It is very encouraging to receive this support, by which the work in our District will be greatly benefited, and we wish you to realize how much we and our Bishop Beecher are gladdened by this donation.

That God's blessing may rest upon your Diocese is the wish of our Woman's Auxiliary.

Sincerely yours,

CHARLOTTE W. PATTERSON,
Dist. U. T. O. Custodian.

EDUCATIONAL COMMITTEE

At the annual meeting of the Woman's Auxiliary of the Diocese, the President, Mrs. John E. Hill, was instructed to appoint a temporary committee to consider the educational work of the Auxiliary for the coming year. The committee was appointed and held two meetings and secured the consent of Mrs. James F. Bullitt to serve as Educational Secretary for the year 1932-33.

It was also arranged for two Mission Study Institutes to be held on November 7 and 8 and December 5 and 6. These Institutes, dealing with the two Mission Study topics, "China" and "The American Indian," will be under the leadership of Miss Margaret Marston, the National Educational Secretary of the Woman's Auxiliary.

Respectfully submitted,

ANNA C. H. GROTON,
Chairman.

DOMESTIC COMMITTEE

At the first meeting of the Domestic Committee on October 12 the speaker will be the Rt. Rev. Arthur W. Moulton, D.D., the Missionary Bishop of the District of Utah. It is hoped there will be a large attendance for this first meeting of the year.

ALL HALLOWS, WYNCOTE, WOMAN'S AUXILIARY

Over a year ago the Woman's Auxiliary of All Hallows Parish, Wyncote, Pa., which meets each Tuesday, all day, from October to May, for devotion, sewing and business, ventured on a new activity in order to increase the revenue and zeal for greater missionary giving—

and primarily to stress the social side—instituted a "Round About Card Party" monthly, at the homes of its members. A dessert is served at 1.30; cards at 2 P. M. Those who do not play cards take their knitting and enjoy a social afternoon. A fee of one dollar per person is added to the treasury. There is no obligation either to entertain or to attend, so many members have offered to entertain.

There has been no lapse in these monthly parties, and they have so grown in popularity that the August one was held at Tobyhanna Lodge in the Poconos, on invitation of one of the vice-presidents at her summer home. The attendance numbered fifty, and the officers and members present felt they had made a worthwhile venture. Each one is made to feel an added responsibility in all fields of service in the Diocesan work, and the Auxiliary lives in the hearts and minds twelve months in the year.

CHURCH TRAINING SCHOOL ARRANGES INSTRUCTION FOR DAY STUDENTS

The Church Training School of the Diocese, located at 708 Spruce street, will open for the winter term on October 5. Courses are offered in Bible, Prayer Book, Worship and Doctrine, Church History and Missions, Christian Mysticism, with additional courses in religious education, psychology, sociology, social case work, hygiene and sanitation, voice culture, and practical experience in connection with institutions and agencies.

The courses are designed for women who desire to enter work in Church social service, religious education, to go to mission fields, or to prepare for the life of a Deaconess. Programs are also arranged for women who enter as special students or for post-graduate work. Day students are admitted at the rate of one dollar per subject per semester. For more detailed information consult the Dean, Ethel M. Springer.

G. F. S. WILL CELEBRATE ANNIVERSARY OF PENN'S LANDING, OCTOBER 24

Celebration of the 250th Anniversary of the landing of William Penn on the shores of the Delaware is being planned by the Girls' Friendly Society of the Diocese for Monday, October 24. Details will be announced shortly. Hope is expressed by the Diocesan organization that the Branches, wherever possible, will during the week of October 24 arrange programs befitting the occasion.

Commemoration of Penn's landing will be celebrated by the states of Pennsylvania, New Jersey and Delaware, and the Governor of Pennsylvania urges all citizens "as a mark of love and respect to the great Founder to bear befitting testimony to the fact that his conduct of public affairs, his plan of government, his modest and virtuous life, are an inspiration to the peoples of the earth." In Philadelphia the William Penn Commemoration Committee is arranging for appropriate ceremonies beginning on Saturday, October 22, and climaxing on Monday, the 24th, which was the day of Penn's landing.

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Nineteen younger members from eleven parishes assembled at the G. F. S. Holiday House at Cape May on September 3 for conference and discussion under the leadership of Miss Margaret M. Smythe, President of St. Barnabas Branch, West Philadelphia, and recently appointed head of the National G. F. S. Younger Members' Department. Subjects of discussion were worship, planning a year's program, handwork, G. F. S. finance, recreation in the Branch.

After the corporate communion on Sunday, Miss Margaret Lukens, President of the National G. F. S., addressed the Conference on "Worship Services in the Branch." Special features of the conference were bedtime services, planned and carried out by the girls and the Conference Paper.

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The Executive Committee of the G. F. S. in the Diocese will meet on Monday, October 3, in the Church House at 2.30 P. M.

The regular autumn meeting of the G. F. S. Council will be held on Thursday, October 26, at 3 P. M., in the Church House. All members are urged to save this date and be present.

Mrs. Percy G. Hall has accepted the position of Head of the Activities Department for the coming season.

The G. F. S. will again have Christmas cards of religious and secular nature for sale at the Church House and invites their inspection.

Saint Titus greatly needs Pews, Pulpit, and Lectern. Any parish having any of these articles to spare or generous persons desiring to help us procure decent furnishings for our church, please address: Rev. A. L. Millet, 115 North Scott Avenue, Glenolden, Pa.

Miss Ormsby, Worker at the Hebrew Christian Synagogue and a Group of Jewish Children

On the 18th of June fifteen Jewish children, one of their grandmothers, Mr. Shapiro (a Hebrew-Christian) and Miss Ormsby, our faithful worker at The Hebrew Christian Synagogue at 517 York Avenue, were entertained by Mrs. E. Druitt Crawford at her home, The Maples, in Penllyn. Mrs. John D. Thomas, President of the Women's Committee for Church Work Among Jews, and Mrs. H. F. Baker were present, and Mrs. Crawford's two daughters gave cheerful and valuable assistance. The care of three members of the Committee took the children from the city and returned them to their homes. A picnic lunch in the barn, games, recitations and a marshmallow roast filled the day with gladness for these little folks, and the Committee feels that the mere fact of the children having been allowed to go by their parents, is an encouragement in this difficult work, as a few years ago even the crossing of the threshold of a Christian home was a forbidden act. The Women's Committee meets in the Church House on the second Monday of each month at half-past two, and any one interested to hear of the progress of the work will be cordially welcomed.

HANNAH C. BAKER,
Recording Secretary.

Deaths Among the Clergy

LESLIE FENTON POTTER, Rector of Saint Mark's Church, Frankford, Philadelphia, died on July 15, 1932, in the sixty-sixth year of his age, from the results of a blood-clot. He suffered a breakdown some two years ago, but was able to resume work after many months in the hospital. He was born in Canton, New York, on December 5, 1866, receiving his early education at Hobart College, Washington University and the General Theological Seminary. He was made Deacon in 1894 and ordained to the Priesthood the same year. From 1894 to 1896 he was in charge of Saint Paul's Church, Mexico, Missouri, and for the two years following of Saint Matthias' Church, Omaha, Nebraska. In 1898 he became Rector of Grace Church, Kirkwood, Missouri, and was Dean of the Southern Convocation in that Diocese. In 1913 he accepted a call to Saint Simon's Church, Chicago, leaving there in 1918 to become Dean of Saint Mark's Pro-Cathedral at Grand Rapids, Wisconsin. He came to Saint Mark's Church, Frankford, Philadelphia, in 1921.

The Burial Services were held on Monday, July 18th, at 8 A. M. and 10.30, the Church being filled at the latter service, when some sixty of the Clergy were present, the Dean of the Convocation, the Secretary of the Diocese, and the Reverend W. J. Hawthorne officiating. The interment was at Saint Luke's Church, Germantown.

WILLIAM BARTLETT BEACH, Rector of the Church of Our Savior, Jenkintown, died very suddenly at Brighton, England, on July 24, 1932, in the sixtieth year of his age from a heart attack. He was born in England, August 7, 1871, receiving his early education at Winchester College. Coming to this country he served as Assistant Master at Saint John's School, Montreal, Canada, being made Deacon in 1895 and ordained the following year by the Bishop of Delaware. In 1897 he was Curate to the Bishop of Pittsburgh for one year, becoming Rector of Saint Paul's Church, Pittsburgh, in 1898. In 1902 he accepted a call to Saint John's Church, Wilmington, Delaware, leaving there in 1906 to become Rector of the Church of The Good Shepherd, Scranton, where he remained until 1927, serving on the Standing Committee of the Diocese of Bethlehem from 1911 to 1921, as an Examining Chaplain from 1913 to 1920 and as a Deputy to the Generol Convention in 1916. He came to this Diocese in 1927 as Rector of the Church of Our Saviour, being an Examining Chaplain in 1931, a member of the Executive Council in 1931 and of the Board of Triers in 1932.

The Burial Service was held at the Church on August 6th, being conducted by the Rev. D. Wilmot Gateson, a lifelong friend, the Rev. H. M. Stuckert, who was in charge of the Parish, and the Secretary of the Diocese in the absence of the Bishop. The interment was at Saint Thomas' Church, Whitemarsh. Dr. Beach had suffered a breakdown following his wife's death two years ago, but was fully recovering when death overtook him, according to a letter received from him the day before his burial, which had been written the day preceding his sudden demise.

ABRAM LINWOOD URBAN, a Retired Priest of the Diocese, died in Montgomery Hospital, Norristown, on August 8, 1932, in his eighty-fourth year. He was born in Conestoga Centre, Pennsylvania, on June 10, 1849, receiving his early education in the public schools and at Drew Theological Seminary. For some years he was a Minister in the Philadelphia Conference of the Methodist Church, during which time he was Chaplain of the State Senate for two sessions, being ordered Deacon in 1893 and ordained the year following by Bishop Rulison. From 1894 to 1896 he was Assistant Minister at Saint Luke's Church, Scranton; 1896 to 1901 Rector at Christ Church, Woodbury; 1902 to 1907 Priest in Charge at Epiphany Mission, Royersford, and 1907 to 1916 Priest in Charge at Holy Trinity, Lansdale. An author of several books, he wrote also articles for THE CHURCH NEWS.

The Burial Services were held in Saint John's Church, Norristown, beginning with Vespers of the Dead on August 10th, the body lying in the Church during that night with a Guard of Honor. There were three Requiem Celebrations on August 11th, followed by the Burial Office at which the Rev. Robert McKay and the Rev. George C. Foley officiated, the Rector giving the Absolution of the Body and the Bishop Coadjutor of New Jersey pronouncing the Benediction. The interment was in the Churchyard.

He is survived by a widow and two daughters and five sons, three of whom are in the Ministry—the Rev. Leigh R. Urban, Rector of Saint Andrew's Church, Longmeadow; the Rev. Percy L. Urban, Rector of Saint John's Church, New Haven, and Lecturer on Systematic Theology at Berkeley Divinity School, and the Rev. Ralph E. Urban, Dean of Trinity Cathedral, Trenton, and Bishop Suffragan-elect of the Diocese of New Jersey. He preached the Ordination Sermon when his grandson was made Deacon in April, 1932.

ST. BARNABAS A CENTER FOR RELIEVING DISTRESS IN NORTHEAST SECTION

During the entire period of the depression, Kensington has been badly hit. This is a mill section and thousands of people have been out of work for the past two years. In June of the past summer all city and state aid stopped. The distress grew acutely with each week.

At St. Barnabas' Church it was felt that immediate action should be taken. The rector, Mr. Eastburn, appealed for help. Responses came from different quarters, notably from St. Paul's, Chestnut Hill, and St. Paul's, Elkin's Park. Beginning with the last week in July and continuing through September relief was given in the form of baskets of vegetables, three times a week to investigated families. Milk was given to a hundred and ten families. In cases of most urgent need small emergency food orders were given.

During this period over 1500 applications were handled. Families coming from other churches were referred to their pastors and help given only at the request of the pastor. About 510 baskets of vegetables were distributed three afternoons a week. The distribution hour was at one o'clock and the men began standing in line at nine and added proof to the very great need. Visitors in the homes of these families found a destitution often too pitiable to rightly describe. Tiny babies on bottle formulas were starving from lack of milk. Homes were often found without food of any kind.

Before visiting, families were registered and agencies consulted, notably the Unemployment Relief Bureau, whose records would usually give the most recent knowledge of the families' needs. The work involved in this as well as in visiting was carried on by volunteers, some of them trained agency workers, and many with previous experience, in some form of volunteer social work.

Applications were also taken with the help of volunteers and a regular system of checking carried on each distribution day through their help.

Follow up on unchurched families is an objective of the relief work. Great numbers of people are found to be suffering spiritually from the results of the depression and many are responding to interest in their religious welfare.

CONFIRMATIONS, MAY 5 TO SEPTEMBER 9, INCLUSIVE

May

5. St. Alban, Olney (including two received 19
6. St. Martin, Marcus Hook ... ..
8. St. David, Radnor 21
8. St. John, Lansdowne (including one for St. Giles) 36
9. Church House Chapel (including one for St. Paul, Chestnut Hill; three for All Saints, Torresdale) 4
10. Advent, Hatboro 6
11. St. Anne, Willow Grove (including one for St. Philip, New Hope) 10
13. St. Christopher, Philadelphia 17
15. St. Paul, West Whiteland ... 36
15. Advent, Kennett Square 15
18. Transfiguration Chapel, Philadelphia 6
18. Valley Forge Military Academy 5
22. St. Paul, Elkin's Park 17
22. St. Mary, Annunciation (including thirty-four received) 47
22. St. John the Evangelist, Philadelphia (including eight received) 76
23. Church House Chapel (including one for St. Clement; three for Redeemer, Bryn Mawr; two for St. Mary Chapel; three for Mediator Chapel; one received for Epiphany, Germantown) .. 10
27. Incarnation, Morrisville 11
29. St. Martin, Radnor 26
29. St. James, Downingtown ... 8
31. Calvary, Rockdale 15

June

5. Christ Church, Media .....
5. Sleighton Farm 28
5. Messiah, Philadelphia (including one for St. Andrew, Somerton) 26
10. Advent, Hatboro 6
12. Church House Chapel (including two for St. Mark, Philadelphia; one for Christ Church, Germantown; one for St. Bartholomew, Philadelphia) 4
15. St. Barnabas, Germantown .. 18
16. St. John the Divine (including one for St. Martin, Radnor) ....
19. Trinity, Coatesville ....
19. Ascension, Parkesburg ....
19. St. Cyril, Coatesville ....
23. Philadelphia General Hospital 9
26. St. Andrew, West Philadelphia (including one for Grace, Hulmeville) 5
26. St. John, Concord 4
26. Holy Trinity, West Chester. 11
27. Church House Chapel (including one for St. Mark, Philadelphia; two for St. Luke, Germantown; one for Nativity, Germantown; one for Grace, Mt. Airy; one for Pro-Cathedral; three for St. Bartholomew, Philadelphia; one for St. Martin, Radnor) 10

July

26. St. Andrew, Yardley 1

Sept.

1. Church House Chapel (one for St. Paul, Doylestown). 1
9. Church House Chapel (one for Trinity, Buckingham).. 1

REV. JOHN R. HART RESIGNS

The Rev. John R. Hart has resigned as Priest-in-charge of the Transfiguration Chapel, West Phila., and as director of the Campus Community Center and as representative of the Episcopal Church on the staff of the Christian Association of the University of Pennsylvania. His resignation, effective September 30, it is announced is due to his decision to travel among schools and colleges this year as a lecturer on religious, educational and athletic subjects and to assist in church work wherever possible. Part time also will be given to business and other organizations before which he has spoken in past years.

Dr. Hart has been on the Campus of the University of Pennsylvania for twenty-five years as a student advisor in various student activities as well as a Y. M. C. A. Secretary and Chaplain. He organized the old Church of the Transfiguration, 3334 Woodland Avenue, into a Chapel for students of the University and under his direction the first "Student Vestry" in the country was formed there. Some years ago he turned the first floor of the Chapel into a Settlement House known as the Campus Community Center. Dr. Hart will continue to make his residence at 4109 Walnut Street and together with Mrs. Hart will participate in the life of the University.

BISHOP CASADY WRITES OF WORK IN OKLAHOMA

Mrs. Edward H. Williamson, of West Chester, formerly a U. T. O. Worker in Oklahoma, has received a letter from Bishop Casady telling of the progress of missionary work in his District, and it is believed will be of interest to many in the Diocese who are friends of the Bishop and the work he is doing in his missionary jurisdiction.

The Bishop says:

Nineteen Thirty-one was Oklahoma's largest confirmation year to date and this year promises to equal or pass it, in spite of a reduced clergy staff and many serious difficulties.

The congregations at services show a steady increase in almost every parish and mission, and the Woman's work is stronger, better organized and more effective in every way.

A new church has been completed for the University work at Norman, with no indebtedness, having been built and furnished inside the appropriation for it. It was much needed to accommodate the students who wished to attend our services and could not get into the small old building.

A mission long closed at Nowata has been re-opened and is now more prosperous than for the past ten years, being taken care of from Bartlesville. On September first every parish and mission will be supplied with regular services.

The Bishop's son is being added to the two clergy in Western Oklahoma and will reside in Alva and cover a territory of 12,500 square miles in the Oklahoma Panhandle, which has not yet been entered by our Church.

Last year a new mission was opened in the Capital Hill District of Oklahoma City, beginning with six communicants and now having forty with twice that number of baptized persons. The mission is much in need of a simple building on some desirable lots which can be secured at a low figure, as the congregation has held services in the dining room of the Masonic Hall for the past year.

In financial support the district is showing steady progress even during the depression, increasing in local support and adding slowly to the endowment by gifts and insurance. It is hoped with the continued help for a few more years that Oklahoma may then become self-supporting, but to cut the appropriation again at present would be most disastrous to the work here.

No life is always fortunate,
  But noblest yet is he
Who still unmoved by storms of fate,
  Strives on unfalteringly;
Who, keeping firm his trust in man,
  Deems all things for the best,
Content to do what good he can
  And leave to God the rest.

—*Selected.*

Get ahead by all means, but not by any means.—*Selected.*

In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

ABRAM LINWOOD URBAN

At a meeting of the Clergy attending the burial of the Rev. Mr. Urban a committee was appointed to draft the following Memorial Note:

The death of Abram Linwood Urban has brought to a close a long and fruitful life. Its value is recorded, not in public recognition, but in the quiet places of the spirit. His Ministry covered about sixty years, one-third of which was spent in the Methodist Episcopal Church. He came to us with intelligent conviction and at serious cost. He was a valuable acquisition, for he was a man of rare qualities of mind and character.

He approached religion from both the intellectual and mystical points of view. He constantly sought an interpretation of the world that would stand the test of a true philosophy. His mind was so incessantly active, that he gave vent to his zest for preaching by writing a sermon almost every week for several years after retiring from active work. He rejoiced in the privilege of his last sermon only a few months ago, at the ordination of his grandson to the Diaconate. It was as vigorous and as searching as any man half his age would have been glad to equal, and couched, as was everything he wrote, in his beautiful English.

Mr. Urban was avowedly a mystic; but his intellectual straightforwardness and sense of humor saved him from the aberrations of many who are so called. He was gifted in the difficult art of writing meditations. In his love of flowers and of nature he was a true follower of Wordsworth. The three little books which he published were all devoted to an assurance of the reality of the things of the spirit. He fought his way courageously through the uncertainties of modern thought, and had won a serene confidence in the "things that cannot be shaken." He believed in the feasibility of the principles of Jesus. He was therefore an idealist and an optimist in his application of those principles to the problems of our own time. He was heavily handicapped by suffering for many years, but his Christian fortitude and sweetness of soul enabled him to solve the "mystery of pain."

We tender his bereaved family our most affectionate sympathy, and we share with them our thankfulness for so exemplary a life. We rightly shrink from exaggerated words of eulogy, even of those most appreciated by us. But it seems no more than just to say that we shall cherish his memory as poet, philosopher, prophet, saint.

(Signed) James M. Niblo,
Henry A. F. Hoyt,
George C. Foley.

AN APPRECIATION

As the Woman's Aid of the Convocation of North Philadelphia was organized under the Reverend Doctor Llewellyn N. Caley when he was Dean of this Convocation, it is fitting that a message of sympathy should be sent to his family, and a tribute paid to his memory at this, the first stated meeting since his death.

He drew up the rules and by-laws of the Woman's Aid, and had a map prepared of the parishes and missions in the Convocation, and was instrumental in having Wyck placed at the disposal of the members for an annual garden party; in fact, he gave the impetus to everything accomplished by the Woman's Aid while he was Dean, and was always an inspiration to every one who worked with him in the service of the Master.

He was so thoroughly alive and actively interested in everything connected with the Diocese that he will long be missed, and it will be a lasting regret this his rich resonant voice will no longer be heard in our midst.

Laura Bell,
First President of the Woman's Aid of the Convocation of North Philadelphia.

May 10, 1932.

LLEWELLYN N. CALEY, D.D.

The Executive Council of the Diocese of Pennsylvania records with deep sorrow and personal bereavement the death of the Rev. Llwellyn N. Caley, Doctor of Divinity, Rector of St. Martin's, Oak Lane, Dean of the Convocation of Germantown, Chairman of the Department of Missions and a member of this Council since its organization in 1919. He was regularly present at the meetings of the Council and gave his time and help in every departmental endeavor.

Dr. Caley was born in London, July 4, 1859, and died in Oak Lane, April 15, 1932. He spent nearly forty years of his ministry in this Diocese. He will be sorely missed. The Church in general, and the Diocese of Pennsylvania in particular, has lost a devoted and earnest worker for the Kingdom of God. His zeal for the development of the missionary work of the Diocese knew no bounds. A small mission in a far off corner of the Diocese, Trinity, Solebury, needing a simple parish house was given as much thought and con-

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sideration by Dr. Caley as though it were the greatest work in the Diocese. This parish house, when built, will represent the closing chapter in his life for church extension.

He was always at the service of his fellow man in any good cause. He gave his best without any physical or mental reservation. To the very end of this earthly life he showed his forgetfulness of self by attending, on April 14, a meeting of a committee of this Council. To all of us, and especially to the younger men on the Council, he has set a high mark of faithfulness. We, who knew him and worked with him, cannot in words express our loss. His love for little children and for the less fortunate in this world showed the Christ-like spirit of his life. His evangelical preaching of the Word led many men and women to the throne of grace. His active, positive personality brought leadership to the fore in every movement of which he was a part for the reality of the Kingdom of God.

"Well done, good and faithful servant.
Enter thou into the joy of thy Lord."

To his devoted family we extend our deepest sympathy.

(Signed) EDWARD H. BONSALL,
CHARLES E. EDER,
CHARLES H. LONG,
Chairman.

LUCIEN MOORE ROBINSON

When Dr. Robinson presented his resignation in 1928, as Moorehead Professor of Liturgics, Canon Law, and Polity, his action meant much more to the Faculty and Students of the Divinity School than the loss of a teacher and scholar confessedly without rival in his special fields. It was the loss of a friend; and of a friend whose intimate association with the School and its members had far exceeded in duration that of any other teacher or officer in its history.

Dr. Robinson entered the School in 1884, and completed his undergraduate work in 1886. For a year or two his connection was that only of a near neighbor. Then he was called upon for help as an instructor; and from that time onward his association with the Faculty was unbroken. At his death this period of association as student and teacher fell short by only months of a period of eight and forty years.

The Faculty pay tribute to his rare gifts and attainments as teacher and scholar; to his long and faithful services as secretary of the Faculty, and as Librarian; to his wise counsel in all their problems of education and discipline. But most of all they remember him for his devotion to the School, which became to him the centre of all his life and thought; and for the rare loyalty and simplicity of his personal friendships to colleagues and associates, young and old. No one in the School's history has endeared himself to so large a number, and no one's personality is more central in those memories which play so human a part in the student's recollection of his Alma Mater. The gap he leaves behind him none can fill. We shall long miss him, and we shall long be proud and thankful for all he was and did.

For the Faculty of the Philadelphia Divinity School:

GEORGE G. BARTLETT, *Dean,*
JOS. CULLEN AYER, *Secretary.*

FLOYD W. TOMKINS

The following Minute was read at the last meeting of the Board of Managers of The Evangelical Education Society of the Protestant Episcopal Church:

"The Board of Managers of The Evangelical Education Society desire to place on record their great appreciation of the life and service of the Rev. Floyd William Tomkins, S.T.D.

"For thirty-three years a member of the Board, he has labored with us and for us most earnestly. By his emphasis on the Supreme importance of preaching the Gospel, by gifts, by additional aid to many of our Candidates, by sus-

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tained and active interest given in the midst of the ceaseless round of activities of his busy life, by his widely known and widely practiced readiness to co-operate with all our Protestant brethren, by his sense of brotherhood with all Christians, and by his unshaken Christian faith, he has helped and inspired the Evangelical Education Society more than we know how to express.

"To his family in their sense of loss of one on whom so many have depended for so long a time we send our sympathy, and with them we lift up our hearts in thanksgiving for his life of rich and prolonged service.

"To him belongs the promised word of praise and welcome:

" 'Well done, good and faithful servant, thou hast been faithful, enter into the joy of thy Lord.'

"Faithfully yours,

"CHAS. H. LONG,
"Acting General Secretary."

—

At the meeting of the Board of Managers of the Episcopal Hospital, held on May 26, 1932, the following Resolution with reference to Dr. Tomkins, long a member of our Board, was spread on the Minutes and the Secretary was instructed to send a copy to THE CHURCH NEWS for publication:

"In the passing of our distinguished associate, the Rev. Dr. Floyd W. Tomkins, a personality of surpassing richness and magnetism has entered into Life. With our keen sense of loss, we would reverently record our grateful appreciation of his virile Christian character and the unsparing devotion of his talents and energy to the welfare of others.

"The Board of Managers of the Episcopal Hospital has for a full generation enjoyed his stimulating fellowship and co-operation in the far-reaching beneficence of this foremost Diocesan institution. Through these busy changeful years he has unwaveringly upheld the devout purpose of the founders to make our Hospital a centre in which the divine Giver of Life should be consciously animating everyone.

"His connection of the errand of Christ and His followers in dealing with the sick and suffering was clear-visioned and all-embracing.

"Jesus, as the source and standard of all good-will activities, beckoned him onward in a materialistic generation to outdo the secularist with the plus of recognized Christian motive, objective and method.

"Primarily a pastor and prophet, no call of humanity and righteousness found him unresponsive. We rejoice in the abundant fruitage of his more than

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"Very truly yours,

"JOHN H. W. INGERSOLL,

"Secretary."

—

At the Annual Meeting of the Board of Council, Philadelphia Protestant Episcopal City Mission, held May 17, 1932, the following Resolution was unanimously adopted, and the Secretary was instructed to forward a copy thereof to Dr. Tomkins' family, to THE CHURCH NEWS of the Diocese of Pennsylvania, and to spread the same upon the Minutes of this Society:

The members of the Board of Council of the Philadelphia Protestant Episcopal City Mission, sensible of the great loss which the Board has suffered in the death of Floyd W. Tomkins, Doctor of Divinity, desire to place on record their appreciation of the distinction which he conferred upon the Board as one of its Vice-Presidents, of his faithfulness in attendance at its meetings, the high-minded, humane, and sympathetic attitude which he consistently displayed toward all problems coming within the province of the City Mission, and his willing response to all calls which membership on the Board made upon him. His presence at the meetings of the Board and the kindliness of his Christian bearing to the other members, did much to create an atmosphere in which problems claiming attention were promptly and happily disposed of.

We offer gratitude and praise to Almighty God for the good example of Dr. Tomkins, and we pray that he may go from strength to strength in the Life of perfect service, in that Land of light and joy which has been made the richer through the loss which we have sustained.

J. M. COLLINS, *Secretary.*

CLARENCE K. KLINK

The members of the Executive Council of the Diocese of Pennsylvania have learned with deep regret and sorrow of the sudden death of Mr. Clarence K. Klink. Distinguished by long service as a high official of the Philadelphia and Reading Railroad Company, he was also recognized as one of our loyal and devoted Churchman, and his time and efforts were freely given in Christian service.

For many years he was a Vestryman

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of the Church of the Incarnation, and Superintendent of the Sunday School, and was a member of the official Sunday School Organization of the Diocese. He was also a leader in the Brotherhood of St. Andrew, and since the beginning of their Garrick Theatre Lenten Services, now more than twenty-five years ago, he was chief usher at those services. At the time of his death he was an honored Vestryman of St. Stephen's Church, Philadelphia, where a large number of his friends and associates gathered on the day of his burial, a testimony of the high regard in which he was held by all who had the privilege of his friendship. Year after year he served as a delegate to the Diocesan Convention, and had just been re-elected by the Convocation of North Philadelphia as their Lay Representative on the Executive Council.

Faithful to many trusts, kind and gentle by nature, and with a loving heart, Mr. Klink will be sadly missed.

We desire to express our sympathy to his family and to place on record this tribute to his memory.

(Signed) N. V. P. Levis,
T. L. Gossling,
Edward H. Bonsall.

SAMUEL FORBES ADAM
1854-1932

The Rev. Samuel Forbes Adam, a Priest of the Church for forty years, entered into life eternal at Great Barrington, Mass., on the 7th day of August, 1932, while visiting his brother, Dr. John Adam.

In an active Ministry of thirty years Fr. Adam did faithful and effective service in eleven parishes and missions in the several Dioceses of Connecticut, North Carolina, Central New York, Albany, Porto Rico and Western New York. Since his retirement from active work twelve years ago he assisted for some time Bishop Brent in city work and as private Chaplain in Buffalo. For the last three years he has lived in and been associated with St. James' Parish, Prospect Park, Diocese of Pennsylvania, making his home at the Rectory with the Rector, the Rev. Paul R. R. Reinhardt.

Fr. Adam was born at Canaan, Conn., in a family of old New England stock, in 1854, son of George Adam and Rosanna (Mills) Adam. Educated in private schools and at the Scheffield Scientific School of Yale University. Having practiced as a manufacturing chemist for a few years he felt the call to the Ministry and decided to enter it. He was prepared for the Ministry at Berkeley Divinity School and counted among his teachers the Venerable Pre-

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siding Bishop John Williams, of Connecticut, the association with whom provided him with many of his dearest memories.

Academically Fr. Adam was deeply interested in the subject of Time, Space and Faith, feeling that through his study of relativity he could contribute something to spiritual and theological thought. During the last few years of his life he gave much time to the preparation and publication of a brochure on the subject entitled Time, Space and Faith.

It may truly have been said of this Priest, "here is an Israelite in whom is no guile," and if it be true that an honest man "is the noblest work of God" then he came easily within that classification. He did his work well and many were blessed through his ministrations. May he rest in peace and may light perpetual shine upon him.

Generally Speaking

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Peppy Wife—Women are what?

P. H.—Generally speaking.

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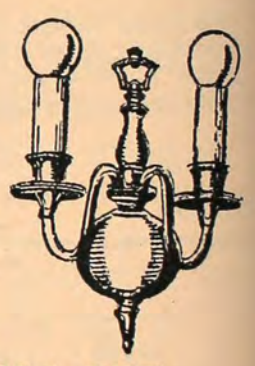

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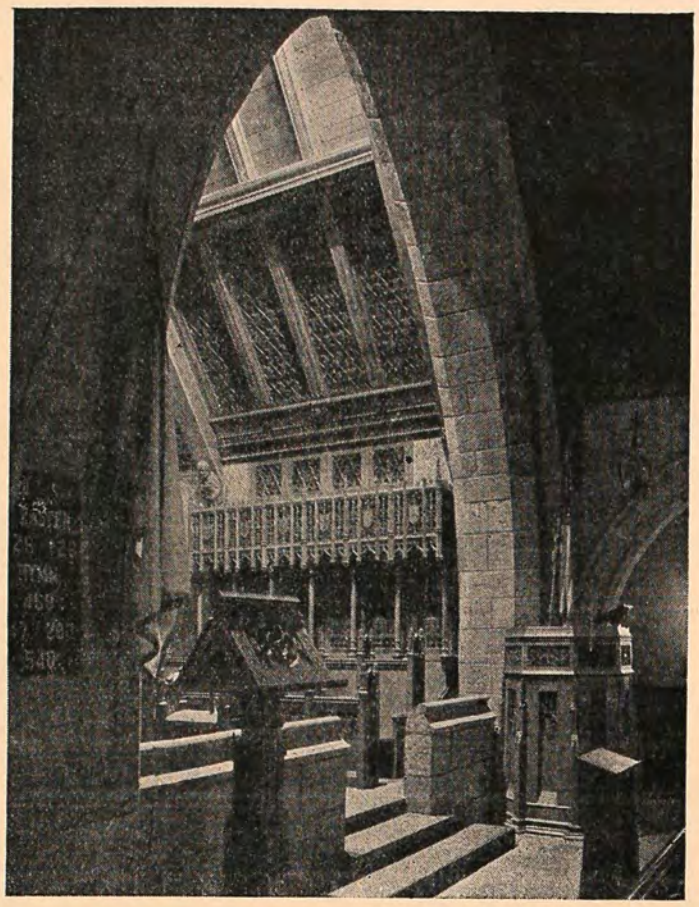

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